THE Old Leaven purged out.

OR,

THE APOSTACY Of this DAY further Opened.

BEING

A true and faithfull Narrative of the orderly Proceedings and Dealings of the Lesser part of the Congregation formerly walking with Mr. *John Sympson*, with and against severall Souldiers of the Army, who (being fallen in with the APOSTACY of this DAY, contrary to Professed and Declared Principles, and the many out-goings of the Lord thereupon) are withdrawn and separated from, together with Mr. *Sympson* their Chief Abettor, and others, after neer two Years labouring, whilest we were in the Congregation, and neer two Years more since.

AS ALSO

The true Coppies of seven of the Letters, which Mr. *Sympson* wrote with his own Hand, and sent to the Congregation whilest he was a Prisoner for Truth in *Windsor-Castle*.

WITH

An Answer to severall Objections, that have been, or may be raised against Printing and Publishing the Whole.

ALL

Humbly presented to Publique view, not in Strife, Vain-glory, or to be seen of Men, but we hope out of conscience, to endeavour a Recovering of the Name of the Lord, which hath layen under so great reproach, through Misreports raised of us since our first withdrawing.

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2 Cor. 6. 17, 18. *Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*

2 Thes. 3. 6. *Now we command you Brethren, in the Name of our Lord Jesus Christ, that you withdraw your selves from every Brother that walketh disorderly, &c.*

1 2 Tim. 3. 4, 5. *Traytors, heady, high-minded, lovers of pleasures, more then lovers of God, having a form of godliness, but denying the power thereof; from such turn away.*

Printed in the Year of our Lord, 1658.

Old Leaven purged out:

OR

THE APOSTACY

Of this DAY further Opened.

To all that love the Lord Jesus Christ in sincerity, in this evill day, whether in Churches, or out,

Beloved in our Lord,

INcrease of Faith, Hope, Love, Humility, Zeal, Wisdom, and Patience, with all other the fruits of the Spirit be multiplied unto, and bestowed upon you, according to the purchase of our Lord Jesus, who is King of Saints and Nations: that you may bee able to stand upon the *Sea of glasse* [a] *mingled with Fire*, and maintain your Victorie *over the Beast, and his Image, and Number of his name, having the Harpe of* God *in your hands, that when his Judgments* [b] *shall be made manifest*, and a reward given to *Babylon*, according to his word, you may not with the *Merchants* and great *Men* of the Earth, stand afar off, [c] *crying alas, alas*, but may with the Angell and the followers of the Lamb, who *are called, chosen and faithfull*, with rejoycing say, [d] *Righteous art thou O Lord, because thou hast judged thus.*

a Rev. 15. 2.

b Rev. 15. 4.

c Rev. 18. 10, 11.

d Rev. 16. 5. compared with ch. 19. 2.

How unmeet such as we are above any, who have obtained like precious faith, to appear in this publike manner, is best known to the Lord and our own souls, being in some measure through his Free grace, made sensible of our insufficiency to so weighty a Work, the consideration whereof might wholly discourage our proceeding herein, did not the honor of God, the interest of Christ Jesus our Lord groundedly provoke us thereunto; for now as all will behold, whether Saints or Sinners, so many being already prejudiced in their judgments thorough false reports received of us, (as they have been apt enough) will shoot their arrowes against us, but with how much unwarrantableness on their parts, let the Reader judge by this ensuing Narrative. Others being convinced of the truth and goodness of the cause we are ingaged in, as they do not speak against us, so on the other hand, lest they should come under the like reproach with us, are silent in saying any thing on our behalf, yet some *Elijahs* there are, who have been and still are willing to bear part of the burthen with us: Adding hereunto, that we are a stumbling block to many, thorough the many failings, infirmities and miscarriages such poor nothing creatures as we are, have been compassed with, in the management of so honourable and weighty a cause as this is, for which

each

each one of us have great reason to be truly humbled before the Lord
Isa. 8. 18. (though hereby we may humbly say, Are we as *Signs*[e] *and Wonders in Israel?*) However, notwithstanding all the reproaches and hard speeches that hitherto hath attended us from many of our Brethren, and Familiars, (whom we desire dearly to love in the Lord) as wel as from the Apostates of this day; the latter of which as we have & may expect it, so we do not much regard it. We have been strengthned in our Head the Lord Jesus, to bear up under all, though many halts & stops have been made in this work thereby, which hath caused some searchings of heart amongst us; and we trust that the same power and goodnes of our Father, which hath been so wonderfully manifested towards us to this very day, will still carry us on therein, to the glory of his grace, by Jesus Christ, which is to be acknowledged by us before him and his people, with all humility and thankfulnes, some passages whereof are inserted in these following particulars.

1. First, by frustrating the intentions of those from whom we are seperated, to have proceeded against us, even to a casting out, though the chiefest of them were unanimous therein, and in making them confused and abortive in all their indeavors that way.

2. Secondly, that when they had sent (as they apprehended) to the sobereſt and choiceſt of the Independent and Baptised Congregations in the City to countenance them therein, (who accordingly sent chief men from amongst them) they hitherto have been so over-ruled by the Lord, as that they have not been capable of advising therein.

3. Thirdly, In keeping us together as one intire body, from first to last, though full of weaknesses, inabling us from time to time, & that according to Gospel-rule) to admonish those from whom we are seperated, and to watch over one another in love, though Mr. *Sympson* gave out upon our first with-drawing, that *he was confident we should break asunder within three moneths*, (or thereabouts) *as the just hand of the Lord against us*. And therefore the Lord having so graciously owned us, we do not desire to be fore-casting what will be the event or issue of this our publike testimony, but looking up to him, desire to rest satisfied in this, that herein we have done no more then our duty, for these following reasons.

1. First, That in regard the Lord hath been, and is so greatly dishonoured by a professing *generation*, sinning against so great light as never was known before, (amongst whom the Souldiers and Mr. *Sympson* we are seperated from are apart) it may appear there is a remnant among the Churches of Christ, who do not wink at, or comply with so great iniquity, but do desire to bear a suitable Testimony a-

gainſt, and make a due ſeperation from it.

Reaſ. 2. There being many reproaches and calumnies caſt upon us, as to the matter and ground of our ſeperation and with-drawing to this day, ſo as that the name of the Lord is greatly reproached thorough theſe Miſ reports concerning us; it might therefore hereby appear, that the cauſe why we do ſo, is for ſuch ſins as are publickely, ſcandalous and ſinful, that ſo whatever becomes of our perſons the truth may be vindicated.

Reaſ. 3. That all who fear the Lord in uprightneſs of heart, may conſider and ſee it's their duty to with-draw and ſeperate from all ſuch perſons; For what ſaith the Apoſtle? [*f*] *Know you not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, &c.* And may it not be ſpoken with grief of heart, that the lump, or generality of the Churches in this day, are much leavened with a luke-warm, ſenſual, ſelfiſh ſpirit, ſeeking the honor and favor of men for their own advantage, rather then ſetting the Lord before them, and approving their hearts to him, and indeavouring after the advancement of his glory in the world, which comes to paſs in a great meaſure for want of doing their duty to ſuch perſons in this particular. f 1 Cor. 5 6.

Reaſ. 4. That if it ſhould pleaſe the Lord to call any, or all of us, further to ſuffer herein, or upon ſuch like account, it may appear we ſuffer for his Name ſake and not as evil doers; the mouthes of many profeſſors having been already opened in this reſpect, though wee could wiſh it hath not rather been to palliate and cover over their own Apoſtacy.

Reaſ. 5. Becauſe thus ſaith the Scripture, [*g*] *Them that ſin* (to wit, in the ſight of all men as theſe have done, and that againſt the light of Nature and Grace) *rebuke before all, that others alſo may fear and fear, and do no more ſo wickedly*; for as *Jannes* and *Jambres*, *Korah*, *Dathan* and *Abiram*, with their company, withſtood *Moſes* [*h*] *in the work of* GOD in their day, ſo theſe likewiſe do reſiſt his *cauſe* and *truth* in our day, proceeding from iniquity to iniquity. g 1 Tim. 5.20. com. with Deut. 19,20. h 2 Tim. 3.8 comp. with Num. 16. 3, 12, 13, 14.

Reaſ. 6. That ſo ſuch as are unknown to us, and have been already engaged in this work of ſeperation, may bee incouraged, and not diſcouraged, and may know that whatſoever their afflictions and trialls are thereupon, the ſame are alſo accompliſhed in others of their Brethren upon the ſame account, that ſo from a ſpirit of love to truth we may be ſtrengthning one anothers hands in ſo bleſſed and honorable a work.

Rea. 7. If *Pilate* was ſo ſenſible of the innocency of Jeſus Chriſt,

that he could do no less but (in the presence of the Court, and the whole multitude) take water and wash his hands, saying these words, (the better to clear himself from being guilty of his blood) [t] *I am*
j Mat.27. 19.24. *free from the blood of this just man, look ye to it.* Doth it not much more concern all in such a day as this, when our Lord in his members and cause concerned for in the late wars, is again crucified afresh, & put to open shame, to take this water of our publike testimony in the presence both of Saints and Sinners, and testifie our dislike of, and seperation from so great iniquity, as also the persons guilty thereof:
k Mat.23. 34,35. And if our Lord Jesus could charge upon the Jewes [k] *all the righteous blood shed from Abel to that day*, and *Peter*, *Acts* 3. 19. and *Stephen Acts* 7. 51, 52. likewise charge them for retaining their fore-
l Mat.23. 30. fathers wicked spirit (though they [l] *pretended* otherwise) manifested in denying, betraying, *delivering up and killing of Christ* and the Saints, who were witnesses to the truth in that day: May not we justly fear that if we should be silent in this day, the guilt of their blood which was shed in the late wars, as also of the sufferings of the Saints formerly, and yet interloped for their faithfulness to the despised cause and interest of Christ, who did and do offer themselves so willingly, may be found upon us when the Lord makes inquisition for the same, and we come to be partakers of that judgement, which we are perswaded will lye heavie upon all that shall be found guilty, more or less.

Rev.3. Because of the so plain discovery (through a generall silence) of a *Laodicean*, or luke-warm spirit for Christ, in this day,
m Rev.3. 15,16. which the Lord loaths and threatens [m] *to spue out of his mouth*; but on the contrary commends the Churches of *Ephesus* and *Smyr-*
n Rev. 2. 2, &c. *na* [n] *for their great and faithfulness*, in discovering of, and not bearing with sin nor sinners, yea the Lord delights in such who offer themselves willingly. And the Inhabitants of *Meroz* [o] *are cursed*
o Judg. 5. 23. *with a bitter curse*, not because they appeared against Gods cause and people, but for standing Neuters, and not coming forth (when an opportunity was offered) to his help against the mighty. So in *Psal.* 94. 16. there seems to be another plain word of inspection in this case, where the Prophet by way of Proclamation hath these words, *Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?* He doth not say (as some say now) *Sit still, and let God alone, for he will finish his work and means to do his work in the appointed time himself, for he hath power in a moment, why do you trouble your selves more then a great many wiser men?* No: So the Lord seems to speak in this day, as once *Jehu* said, [p] *Who is on my side, who*
p 2 King. 9.32. And

And although such poor creatures as we are can adde nothing to him, yet he loves to see in them our good affection, and to do what we are able, and he hath so appointed, that [q] *the foot, yea the feet of the poor, and the steps* (viz. the indeavours) *of the needy shall tread down the lofty City. And the least of the Flock shall draw them out, &c.* And it may not be forgotten how that the Parliament in the time of the late war, as they took notice of Neuters by way of dislike on the one hand, so they did very kindly resent the constant good affections of others, on the other hand. q Isa. 26. 6. comp. with Jer. 49,20.

Rem. 9. When sin comes to be National, First, in respect of the sin it self. Secondly, in respect of the persons committing it, being in a National or publike capacity. Thirdly, And contrary to profest and declared light, as the sin of this day is, and persisting therein after many admonitions, so as that we may truly say of the transgressors of this day, as the Spirit of the Lord by *Isaiah* said of *Israel* of old [r] *Woe to the rebellious children, saith the Lord, that take counsel, but not of me, that cover with a covering, but not of my Spirit, that they may adde sin to sin, that walk to go down to Ægypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharoah, and to trust in the shadow of Ægypt, &c.* Now as in verse the eighth, the Prophet is commanded to *go write it before them in a Table, and note it in a Book, that it may be for the time to come for ever and ever, that this is a rebellious people, &c.* so ought we to do the same, if we would be found faithful to the Lord, & his despised Cause & People in our day, as the Prophet *Isaiah* was in his, the sins, and persons committing them in our day, being very like the sins, and persons guilty thereof, in that day: And though to bear up a suitable testimony in this day, be as irksome unto us as it was to *Jeremiah*, chap. 20. 8, 9, 10. yet when we consider what encouragement he had from the Lord to hold on his way, [s] *and not to return to them*, and though they might lay many snares for him, he would stand by him, *and make him as a fenced City, and brazen walls against them, and be with him, to save and deliver him.* We are comfortably perswaded that he will likewise be with us his poor nothing creatures, in this our testimony, if we be found faithful herein unto the death, as he was. r Isa. 30. 1, 2. s Jer. 15. 19, 20, 21. com. with chap. 1. 17, 18, 19.

For these forementioned Reasons, among others that might be given, are we encouraged to publish our proceedings, from the day of our first withdrawing, to the day of our separation, being the substance of three years labouring, or thereabouts, for the Name and Cause of our Lord Jesus, and therefore give us leave to contend earnestly for the faith of the Kingdom of our Lord Jesus, once deli-

ver'd

ver'd to the Saints, and for common Juſtice and righteouſneſs, which hath been ſealed unto with ſo much of the Saints (and others) blood in the late Wars, though now it be very unworthily betrayed, not by Enemies, but profeſſed Friends, many of whom are Brethren in Church-Relation.

We hope we can, as in the preſence of the Lord that ſearcheth all hearts, however others may judge of us, profeſs our ſelves very deſirous to follow after thoſe things which makes for peace, ſo far as the ſhooes of the Goſpel will carry us, but to have peace with Diſhoneſty, Injuſtice, Unrighteouſneſs, Lying, Deceit, or Oppreſſion, &c. is contrary to the mind of the Goſpel of peace, [f] any of which ſins ſhould *Paul* himſelf been found guilty of, were ground ſufficient by his own Argument, [g] for the Church of *Corinth* (and ſo by conſequence for any other Church) to refuſe Communion with him, therefore to have peace upon this account, is to have peace where God would have war, and to bring our ſelves under that wo pronounced againſt thoſe [*] *who call evil good, and good evil, that put darkneſs for light, and light for darkneſs, &c.*

f 1 Cor. 6. 14. Phil. 4. 8

g 2 Cor. 7. 2.

* Iſa. 5. 20

And if any ſhall yet blame us for appearing in this publike way, give us leave to ſay unto them as *David* ſaid unto his brethren when he came into the Camp of *Iſrael*, [x] *What have we now done? is there not a cauſe?* Adding hereunto alſo, the report gone out amongſt many of thoſe from whom we are ſeparated, ſaying, *That if we could prove any thing againſt the Souldiers, they were ready to do their duty towards them as well as we.* Wherefore it is very requiſite that others ſhould ſee the matter of fact, and judge whether from the whole we had not juſt ground for this our withdrawing and ſeparation, and we alſo hope, that ſuch among them who are ſenſible of the evil teſtified againſt, will bear with us in what we have done herein. But if any ſhall ſay of us deridingly as *Michal* ſaid of *David*, [y] *How glorious was the King of Iſrael to day, who uncovered himſelf in the eyes of his ſervants, as one of the vain fellows ſhamefully uncovereth himſelf, &c.* Give us leave for anſwer, to ſay as *David* ſaid, *It is for the Lord*, otherwiſe we had rather be silent then diſpleaſe any, much leſs thoſe whom we dearly love in the Lord. But if this be to be vile, we ſhall yet be more vile, & we hope in our own ſight alſo, and although fleſh may in ſome reſpects be ready to ſhew it ſelf in this caſe, yet if all things be duly conſidered, there is little reaſon for it, for where fleſh would ſhew it ſelf, it is for ſome advantage, but it ſeems to us as if there were little fleſhly advantage to be reaped by it, for fleſh naturally loves a good report of all, eſpecially among the generality of profeſſors, [z] but

x 1 Sam. 17. 29.

y 2 Sam. 6. 20.

z Luk. 6. 43.

do

do we not hereby, yea, have we not already lost the good report of men, and of Brethren too? Again, flesh *loves the Rulers favour*, [a] where there is hopes of honor, profit, or preferment, &c. But on the contrary, do we not hereby hazard our Estates, and lives and all? But admit that flesh will be shewing it self, as we have sufficient cause to fear, and as we have experience, and may too sadly complain thereof in our own souls, in the best and most warrantable Work the Lord may require of us, yet this ought not to be matter of discouragement, but of caution. Pray therefore for us all ye faithful ones, in the Work, Kingdom, and patient expectation of our Lord Jesus, [b] to whom this especially is directed, and on whose behalf (in a great measure) this Testimony comes, We humbly intreat that you would beg of the Lord that flesh may receive a rebuke every way. What temptations we have, and do meet withall, none knows so well as our selves, it being sometimes suggested to us, That it were better to lay down our Testimony, and venture no further, then run the hazard that may follow thereupon; but when we think of that Scripture, [c] *Well done good and faithful servant, thou hast been faithful in a little, I will make thee Ruler over much, enter thou into thy Masters joy, &c.* It is then matter of encouragement to us to persevere therein, considering also how easie a thing it is for us to lose the Crown of our Testimony, *Rev.* 3. 11. by declining the Cause of Christ we through Grace have been, and yet are engaged in, although we may not lose the salvation of our own souls; which puts us in mind of *Barnabas*, of whom it was said, [d] *He was a good man, and full of the Holy Ghost, exhorting the Saints at Antioch to cleave unto the Lord with full purpose of heart*; yet afterwards this good man received a check by joyning with *John*, whose Sirname was *Mark*, who left *Paul* in the Work at *Pamphilia*, (e) that *Paul* testifies against him for so doing, and afterwards we do not hear of *Barnabas* in any further Work for Christ, as formerly he had been; so good it is to stick close to Christ in an Evil day. And have we not also this further promise, (f) *Because thou hast kept the word of my patience, I also will keepe thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

a Prov. 29 26.

b Rev. 1. 9.

c Mat. 25. 23. comp. with Luke 12: from 35, to 45.

d Acts 11. 22, 23, 24.

e Acts 15. 38:

f Rev: 3: 10:

It would have been too long and tedious to have inserted the whole matter, as it was publikely debated in the whole Congregation, drawn from those six scandalous sins laid to the charge of the Souldiers then amongst us; Moreover, we should thereby have given occasion to some to have given a Reply to many things, which we suppose will hereby be avoided. But if any notwithstanding our endea-

indeavors, shall adventure to blemish the Truth, and Cause, we do hereby contend for, we trust the Lord will give us wisdom to make an humble and sober Reply to such persons as need it. And therefore for the better clearing of truth to the understanding of the Reader, some Marginal Annotations are onely added, whereby the matter of fact is proved by the Armies Declarations, and Engagements, &c. whilest they pretended to be faithful to the cause of Christ, whereof the Souldiers aforementioned, were then, and still are Members; besides several particulars proved against them, all being contained in our first paper, and after that comes in our gradual proceedings against them, and their Abettors, upon their perseverance in so great evil, that so it may appear we have walked according to Rule, in order to the convincing, and recovering of them, if the Lord had so pleased.

We know upon perusall of the subject-matter contained in this Book, there will be many infirmities, and weaknesses, shewing forth themselves therein, but we hope the Lord hath given you such bowels of tenderness as to pass them over, and rather be eying the drift and scope of what is intended hereby, and therefore shall take up no more time in an Epistulary way, but leave it unto the blessing of the Lord, with this Exhortation to you, as well as unto our selves,

[g] *Let every one that nameth the Name of Christ depart from iniquity, hating even the garments spotted by the flesh,* that so at the appearing of our Lord Jesus, he may say unto us, *Well done good and faithfull Servants, enter you into your Masters Joy.*

g 2 Tim: 2:19:com: with Jude 23:

Signed in the name and by the appointment of the greater number of the Congregation, who have seperated from those now walking with Mr. John Sympson.

{Humphrey Hathorn, Caleb Ingold,} {John Seely, John Portmans.}

THE

THE Old Leaven purged out:

OR,

The Apostacy of this day further opened.

A true Copy of our first Paper to Mr. SYMPSON, *and the other part of the Congregation, after we were withdrawn upon the account of the Souldiers, declaring the grounds and reasons of our withdrawing; Dated the first day of the fourth month,* 1656. *Delivered in writing at* London-house *the next first day after the date hereof, by six of our Brethren, accompanied with the whole. Onely the Marginal Annotations were since added, to prove what we have asserted in the body of our paper.*

Dearly beloved Brethren & Sisters in our Lord Jesus Christ,

HAving spent some time together, and apart, to seek the Lord for counsel and direction since we absented our selves from you, having had (as we hope) some sorrow and grief of heart that we cannot with any comfort partake with you at present of those Ordinances our Lord Jesus hath left his people to be exercised in until his second coming and appearance, and we trust have endeavoured in some degree of sincerity to search our own hearts concerning those sins laid to our

charge, as *Uncharitableness, Pride, Rashness, Self-will'dness, Arrogancy*, [illegible] mea-
sure [illegible] Grace
of [illegible] toge-
geth[illegible] ad-
van[illegible] n so
lon[illegible] plici-
ty, [illegible] this Work hath been [illegible] by us; and also, that it is out of love to Truth, as well as on Truths behalf, we are so far engaged. It is in the conclusion of our waiting upon, and seeking to the Lord much upon our hearts, to lay before you the Truth we are so much under a Cloud for, that if the Lord will, we may find such a fruit of this our seeking to, and waiting upon him, as will bring most glory to God, and comfort to you and us, and the provoking the Churches of Christ in this Nation, too generally fallen in with the iniquity of this day.

Dear Brethren and Sisters, and longed for in the Lord, You very well know how for some years together the Lord hath been risen out of his *holy place* [a] *to punish the Inhabitants of the Earth for their iniquity*; and notwithstanding those Inhabitants have, and do under a form of godliness get into *Zion*, yet so narrow hath the Lord been, and still is in his search at this day, that [b] *the sinners in Zion are afraid, for he hath set up his fire in Zion, and furnace in Jerusalem, and will not leave till he hath throughly purged his floor*; in which great Work we find that his own people have not been without their refinings in regard of so great filth they carry about them; for he saith, [c] *that he must wash away the filth of the daughter of Zion from the midst thereof, and purge away the blood of Jerusalem by a spirit of Judgement, and a spirit of Burning, that upon all the glory may be a defence.* The nature of this Work hath [illegible] the Sword of the Spirit, which is *the word of God* [illegible] his Servants the Prophets, but also by the Sword of a man, ([illegible] material Sword) and herein we find the Saints, not onely by their prayers, but their persons also have been instrumental, making [illegible] that Word in the *Psalms*, (d) *Let the high praises of God be in their mouths*, and

a Isa. 26. 21.

b Isa. 33. 14. comp. with chap. 4. 4. 5.

c Isa. 4. 4. 5.

d Psal. 149. 4.

[illegible] Yoke of Bondage conquered upon the King, [illegible] Nobility, Clergy and other abettors, a manifest return of prayer to the Lord; people, and in part a fulfilling of that Scripture? Yea, let the army & the souldiers from whom we are separated, look over their Declarations and Remonstrances, &c. upon [illegible] Declaration and Remonstrance, &c. upon [illegible] Book, [illegible] Declaration [illegible] page [illegible] of that Book: Declaration 16. p. 40, 43. &c. or in a sheet of paper commonly [illegible] after old Parliament dissolved, p. [illegible] &c. in the Speech [illegible] the Parliament, p. [illegible] &c. of the aforementioned Book, and to contrast all the examples of Gods judgments, and threatnings against [illegible] to consider how far they account [illegible] they have [illegible] they do not take up, comparing the interest and cause of Christ, or the Invitation of their Pastors and Elders, [illegible] we are not above to judge upon what account churches, as churches, should be [illegible] into, to take up the same [illegible] if not, what [illegible] this great Monster rather [illegible] with the present power upon the old Rock of Monarchy, who not only have taken unto themselves the remainder of the great Houses, Rents, & Revenues, &c. out of the spoils of the late Monarchy, and put them among their own stuff, which ought to be imployed to satisfy [illegible] the real great debts [illegible] but also the old [illegible] practice of taking to [illegible] honors, with other arbitrary & anti-christian powers (that part of the accursed thing which should wholly be destroyed) to uphold themselves and court in that outward Pomp, Pride, Luxury, yea greater oppression & tyranny, which [illegible] Table, prayer & appeals hath formerly been put upon and exacted, blood and treasure spent for the [illegible] and recovery of [illegible]

[illegible] upon a second day at [illegible] spoke [illegible] which account it is called an [illegible]

and [illegible] Yoke of Bondage, [illegible] upon the Kings, Nobles, Clergies, [illegible] and other abettors, a manifest return of prayer to the Lords

so who partake with them in their sins of before the Lord, and not onely so, of Gold, and Babylonish Garment;

(f) Hath there not been a strange providence shewing against the present apostacy from its Principles, and in measure late threats of misery, in frustrating the consultations of such, his Professors (though (as we conceive) they were called and gathered on purpose to settle the nation in power, according to the very Principles, and in a great measure through the expedition of the Navy to the seas. Thirdly, [illegible] have plainly said, That the Lord was highly displeased at the manifest of their unfaithfulness to Christ's interest, yet hath it been greatly a discouragement to the Nation, and the fall of many thousand lives by a few contrivers, and a great mourning there, and in Ireland? Fourthly, is not society, when arising for the interest of his people from, but engaging them against it; and their forces doth clearly declare that God is departed from them, and become their Enemy, 1 Sam. 5: 11.

of this day) being all of them formerly engaged before the present Apostacy, cannot free themselves from those publike sins laid before them by us in the presence of the Congregation, to wit, First, Treason, contrary to [illegible] And (g) made by Parliament, then Authority of this Nation, after many outgoings of Gods not onely against the late King and Tyrant, but against the Monarchy as the root of Tyranny, whereby the Form, as well as the Power, was destroyed, as that single which stood in opposition to the Lord, his Cause and People, so that to

(g) If every just Ordinance of man ought to be obeyed, 1 Pet. 2. 13. then surely this Act of Jan. 6. 1648. with that of March 17. following, (see Lords Jour. pag. 43, &c.) being a fruit of the Parliaments, together with the Lords people, in order unto publike reformation against Oppression and Tyranny, as also Monarchy the foundation thereof; in prosecution whereof, the Army and Navy were wonderfully blessed against all opposers; not to magnifie that form of Government otherwise than as we saw it at that time, [illegible] and the glory of Christ enjoyed only in consideration of which chiefly, we esteem it our duty that all forms of [illegible] for the end for which they were appointed.

building, become guilty thereof, but as partakers of the Wedge surely such persons are in a high measure accessary to such transgressions, by means whereof the Work of the Lord is retarded, as to any visible appearance, yea he is withdrawn from us, and goeth not forth with our Forces (f) by Sea or Land, as of old, but we fall and consume away before our Enemies, according to that in Psal. 30. 17, 18, 19. And now give us leave in the fear of the Lord, and we hope in humility, yet desirous, That our dear brethren who wear the Sword to maintain this present Power and Government, the new erected Jerusalem

build it, or which build, to maintain it, the Lord being much glorified in the ends of it, can be no less then publikely scandalous; for without the Army, of which our Brethren are Members, (and some of them very eminent in office) in the judgement of reason, this (b) design of the Last now set up, could not stand: and though our Brethren be displeased to say, That he or they were Traytors who spoke, or reason against him who had even the power of the Nation, though usurpedly, in his hand, thereby endeavouring to fasten that upon us which he himself, with the rest, are guilty of: yea, we think it is plain to every one that will not shut their eyes against the light, that it can be no treason to speak against a person who hath no Law for his standing or practise, (i) but like a brute beast, hath broken all the bounds & limits of Law or Reason to accomplish his lustful Will, therefore *where there is no Law, there is no transgression*. And what Law of the Nation do we transgress, yea, Is there not a good Law of the Land that doth justifie us in making it Treason for the person now in Power to act singly in the Government, and our Brethren who abet him that he may not be brought to publike Justice, are likewise transgressors of that Law, yea the Instrument of Government shall be Judg, he having therein sworn to maintain all the

(b) An image of the Beast in regard it professes the same tyrannical interest from a tincture of the same spirit which the late King died, & under the same, yea a more bloody horizon, so much of the Saints & others blood being shed in opposition to it, is more arbitrary then the former, having first by himself, and secondly under the false cover of a second garbled Company of Sabbaty and dissolved rump, usurped the power of the people, and the Nations consent, taken the Military power, and a negative voice &c. which to King never was allowed, and is not onely sinful and irrational, but contrary to the mind of the Lord, and right Reason; (Therefore when Paul through a spirit of apostacy in, and from the wrath of God upon the people, was thus stirred, & zealously declared he would be such a one, 1 Sam. 8. 9, 10, 11, 18. Even up to the arbitrary power and oppression of a King, or monarchy) in that he is usually divers in times through the old threed-bare practises of giving like upon the lords people, which is no other then to cry presently to Heaven for meetings, and house again, if they let him alone, and not oppose his tyranny and usurpation, but to all who speak against it, and comply not with him therein, he both in book, and in deed, stops from their his fellows, as by his former and late dictates to some doth plainly appear.

(i) The Army in Remonstrance at *Ware*, Novem. 16. 1648: and in the Abridgement thereof, (See looking-Glass, p. 7, 28. 30) to justifie their pressing for justice against the King in opposition to the Parliament, about the personal Treaty, do say, That where a person trusted with a limited power to rule according to law, shall not only pervert that Trust, but assume Martial powers never committed to him, and swallow up all foundations of right and liberties, into his absolute will and power, so impose, rule, warr, and destroy at his pleasure, &c. and shall by force uphold himself in that tyrannical power, is guilty of the highest Treason against the highest trust amongst men, and forfeits all that trust and power he had, and for the people free to take their best advantage to bring him to Justice &c. And in answer to that common objection from Rom. 13. 1. Let every soul be subject to the higher powers, &c. (urged by malignants in that day, as by members of Churches, and others now) they say, Paul speaks of magistracy in its constitution; not of a person absolutely exercising it, to be Gods instrument for good to every one, an encourager of good in every man, and an enemie to evil, therefore the kings of the Earths must know the law for a rule, for this they quote, Deut. 17. 2 Sam. 23. 3. wherein we apprehend they speak the will and mind of God. Now if a lawful power acting that as King Charles, between whom and that people was some kind of compact and agreement, could not, nor was not then reputed to be Gods Ordinance, and might not onely be spoken against, but brought to Justice, then surely O. Cromwel who forceth his power upon us, committing the same, and greater wickednesse, is much less Gods Ordinance, and may not onely be spoken against, but brought under the same, and greater condemnation, And for our brethren the Souldiers to be abetting and supporting such abominations, having formerly declared and engaged against them, may, and ought to be reproved, and in case they persist therein, to be withdrawn from, yea, to disown all Church relation with them:

the

the laws of this land, of which that Act is one, [illegible] so that we humbly think they do directly come under the reproof of that Scripture, 2 *Tim.* 3. 4. in these Words, *Traytors, heady, high minded, having a form of godliness, but denying the power thereof, from such turn away*; which is the more considerable if compared with the first verse of that chapter, where the Apostle among other sins reckons that to be one of the dangerous sinnes of the last times, and that likewise in the sinth of *Luke*, verse 10. where our Lord Jesus speaking concerning *Judas*, calls him Traytor, foretelling what he would do to him, and whether the cause of Christ be not betrayed (k) by this generation for whom our Brethren do so stiffly contend, we leave unto the Lord and you to judge, yea with grief of heart we may speak it to be truth.

Secondly, which is the sadnesse of it, our Brethren cannot free themselves from being guilty of the breach of that Engagement (l) given by the Parliament to all that served them, *To be true and faithfull to the Government as it was then established, without a King and House of Lords.* Besides the [illegible] which (*Deut.* 16. 19.) *doth blinde the eyes of the wise, &c.*

Decla-

(k) *Judas* professing love to the person of Christ, as a friend & Disciple, afterwards falling in with the Power in being betraying him into their hands for 30. pieces of silver, was called a Traytor; So the army having declared for the advancement of his Kingdom & Interest in opposition to Antichrist, Monarchy and Tyranny, and after all, for the riches and preferments of this world, to deliver up this blessed cause, and the people who are kept faithful to it, to be persecuted and imprisoned by their General, who to keep power in his hand, is [illegible] upon that foundation, and doth [illegible] very, and worse things, for which the former Tyrant and Monarchy were destroyed, in the mean while (like *Judas* when he kist Christ) pretending faithfulness thereunto; they may more truly be called Traytors then he, having herein acted not onely the part of treacherous *Judas*, but been more vile then the wicked Magistrates.

(l) See the Engagement in page 46. of the forementioned Book, which was sent to the Officers and Souldiers to sign, to take off the reproach cast upon them, *That they cut off the King to set up one of their own*; we look not upon their transgression so much to consist in being against a Common-wealth otherwise then as it was opposed to Monarchy, which was, is, and in the hand of any single person but Christ, will be tyrannical and antichristian: And if self-interest, Oppression, and arbitrary power were not more establishe now then before, we should be the more silent, being to eye the end of an Engagement, and the form onely as it answers the end; but we may truly say there is a breach of the form, with the power and end also, as is plain to every eye not byast with gifts and preferments, which (*Deut.* 16. 19.) *doth blinde the eyes of the wise, &c.*

Declaration [m] [illegible] another upon the Armies going into Scotland, dated July 29. 1650. wherein they do resolutely and without any reserve declare unto the world, that they will not set up a single person over the nation, though he were such a one as they look with admiration, looking upon that form of Government not unlike to be Hierarchical, but Antichristian. And many more reasons are there laid down to ground their judgements upon struck, according to the Scriptures, whereby it plainly appears to us they are no less than guilty of Covenant-breaking and false swearing, what soe're may be said to the contrary by publishing [illegible] Declarations in England as [illegible] one of them being then in, or belonging to the Army, & [illegible] published profecute the bloods of their Declara-

[m] See this Declaration in the same book, page [illegible] also Rev. xvii. 16. 17. page 6, 7. they say, A Parliament truly Christian true to God and their Trust, did bring to justice, and cause to be executed the late King, did lay aside the House of Lords, and for the good of the people, resolved the Government into a Common-wealth, and renounced the King and Kingship. And that in plain opposition to the advancement of the Kingdom of Christ Jesus, and to wish the ruine of all their undertakings, they essay and endeavour particularly to declare for the same set Duch Angels Acts &c. for they, And hearing these things (say they) in our eyes, namely, the destruction of Antichrist, and the advancement of the Kingdom of Jesus Christ &c. and being grounded in our consciences that the King and his Party are more of Jezebels party, &c. Psal. 83. 3, 4, 5. &c. and therefore ought to be dealt with as enemies to Christ, and his Saints, behold we stand in the gap, supplicating and beseeching the Lord, and confessing the sins and the sins of the Saints and of the Land, we were carried forth to declare against the King, &c. We are not Soldiers of Levies, nor any to be set upon us, without our own practices & [illegible] to set up a King upon [illegible] & [illegible] to admit him to the exercise of Government in our hearts, and to allow him ministerially to govern us by his Laws, &c. Now we do desire that those that fear the Lord in England and Scotland, may become one in the hand of the Lord, to join together in the advancement of the Kingdom of Christ, and throwing down, and trampling upon the Throne of the Beast, with his Image and Superscription, &c. and to pray to the God of Israel out of whom we may [illegible] together to break in pieces, &c. but to be so with fire, &c. & to another Declaration of the same Book, they desire the people might forget Monarchy. See their speech to the little Parliament, pag. 58, 61, 62, 63, 64. of the aforementioned book, where much is spoken to this purpose. And what interest upon Earth but self-interest, hath made Antichrist deceive us in changing Bishops for Triers? What Church and people delivered but the National to walk under the former abominations? what means the present Monarchy? at whose doore will the blood of the Saints shed in opposition to the late King lye? yes, and the blood of the King and his party lye? Give leave to instance Hos. [illegible] I will avenge the blood of Jezreel upon the house of Jehu: Are not our brethren and the army Saints of Scotland, and the servants of God now? if not so, would they preach to such abominations as these? Have they not chosen another King besides Jesus? Surely these Declarations and Engagements stare them in the face, and at which they could not but blush if their consciences were not seared, see what is the mind of the Lord concerning such things in the following Scriptures, Numb. 30. 2. Eccles. 5. compared with Psal. 66. 13, 14. Prov. 20. 25. Mat. 5. Gal. 1. 2. Tim. 3. 4.

ctions and Engagements against the [illegible] sers, never in the least [illegible] of.

Thirdly, For one to doth not go without its Concomitants, the Lords people, their own Brethren are oppressed, [illegible] become cannot pay Tithes [p] or maintain them in their present standing of apostacy and bishopry with finding Secondarily, Tythes have been forced from unwilling Presbytery to the oppression of some, and the undoing of others: and so they oppress a man and his house, a man and his Heritage. Now it is not so much our selves are likely to suffer if we should willingly walk after the Commandment, but the glory of him who hath called us out of darkness into his marvelous light, will be so much blemished, as is beyond expression. And indeed this is much to be lamented that there are so few to bear up their testimony for the Lord against the Evil-doers at this day. Likewise our posterities, if the Lord should not mercifully ease us of our Oppressors, would feel the weight of so great bondage, as to be at the will and mercy of our enemies to dispose of their persons and Estates, and this backed with an

[o] Besides the forementioned particulars, the very same, and greater arbitrary powers, (which they declared should not be exercised by any single person or themselves) viz. a negative voice, the only power of a Court, of which the man in power said, he hoped that way of government for nothing more, although of Lords, of whom he said, It would never be well unless there was one Lord left in England, and till the Earl of Manchester was called for. Moreover, [illegible] without bringing them to trial. Lastly, in proceeding to Lords-Tyranny, it was willed Cromwell should be [illegible] balancing party in the Parliament for his ownself. Further, to take Commissions from those who refused to pay Tythes to the King or Princing-Presses against whom the people [illegible] assembled, which is, as in other things, is now upon which they were called particulars that might be mentioned, all qualified in this day, which the Army, upon pretence of the Churches, and other godly people declared against, as may be seen in the several Declarations, Remonstrances, Petitions, and Letters of the army, as also the large petition presented to the Parliament by [illegible] and about London, in [illegible] 9, 15, 16, 18, 20, 21, 25, 26, 27, 28, 33, 37, 38, 39, 40, 42, 46, 48, Book called, The Lamb's Glad, and yet for our Brethren and the Army after all, to be upholding not only the same, but greater oppressions (and chiefly among themselves) it can be no less then open apostacy. And to demand, much more force the payment of tythes for maintenance of parish-Ministers, or others upon that account, is against the dispensation of the Gospel, Heb. 7. 12. The Levitical priesthood being changed, so is the Law, Heb. 7. 13. Christ sprang from Judah, of which Tribe was no priest to receive tythes,

[p] To demand, much more force the payment of tythes for maintenance of parish-Ministers, or others upon that account, is against the dispensation of the Gospel, Heb. 7. 12. The Levitical priesthood being changed, so is the Law, Heb. 7. 13. Christ sprang from Judah, of which Tribe was no priest to receive tythes,

an Army of thirty thousand men, and what is likely to be the consequence if the Lord should continue us under this bondage, we think that eighth chap. of the first of *Samuel*, from verse 9. to verse 19. together with *Amos* 5. 10, 11, 12. will plainly make out the sadness of our condition, and the dislike of such who shall quietly acquiess in, and approve of those oppressions, and the sad condition also of such who shall be active for such Oppressors, and Oppressions. Moreover we desire to ask our Brethren who wear the Sword, these two questions; First, Whether they do not receive the unrighteous Wages of Warre in a time of peace? Secondly, Whether the Wages so received be not to enslave us [p] in our consciences, as wel as in our persons? For whatever the Government saith, *We shall have liberty of conscience*, it is only to such who can quietly acquiess in their unjust and Antichristian proceedings.

the National Ministers pretend to receive their Commission from Christ who sprang from *Judah*, and not from the Priesthood which was of the tribe of *Levi*: There is no New-Testament-Rule for any dwelling within such a compass of ground, to build a Steeple-house to preach the Gospel in, or to compel all, or any within that bounds, to come to hear that Minister which is either appointed by themselves, or by others imposed upon them; & whether they come or no, to demand, much less force a contribution to help maintain that House and Minister, and in case they refuse, to hale them before Magistrates, and cast them in prison, this is no other then the invention of the Pope, and his Brethren, the Magistrates of Antichrist, to support their interest and power over the people, and not the mind of Jesus Christ, whose appointment is, That although his Ministers who administer their spiritual things to others, should if they are poor *live of the Gospel*, and *reap of their carnal things*, 1 *Cor*. 9, 10, 14. com. with *Gal*. 6. 6. yet he hath no where appointed that any should be compelled to hear, or maintain them, much less persecuted or imprisoned for refusing either, but the contrary; see *Matth*. 10. 8, 11, 13, 14 *com. with Luke* 10. 5. *to* 16. The Lord in Mich 3: 5: doth threaten those priests and prophets *that teach for hire, and divine for money, and prepare warre against him that putteth not into their mouths*, com. with *Isa*. 56. 11. All which (with much more that might be spoken to this purpose) being considered, we wonder how such who have so highly declared for Christ against antichrist, dare be supporting of such abominations; he that runs may read the daylie Oppression of this kind, except there be a bowing down to the Golden Image of the national Clergy, with her head:

[p] A Testimony for this in the former and present imprisonment of many of the servants of Christ for testifying against the abominations of this day; to wit, Mr. *Carew*, Major General *Harrison*, Mr. *Feake*, Mr. *Rogers*, Mr. *Courtny*, Coll. *Rich*, Sir *Henry Vane*, Major General *Overton*, Vice Admiral *Lawson*, M. *Cann*: *Cornet Day*, and several others, some whereof remain in prison to this day, and the Soldiers, the chief instruments in this oppression, yea their General lately to tore off the odium that such a wicked act would bring upon him, Commissionates the Mayor and Sheriffs of the City, (who employ *the baser sort of man*, (*Act*. 17. 15.) that like themselves will do any drudgery is put upon them) to come to the meeting in *Coleman street* to interrupt and hale the Lords faithful people to prison for nothing but pleading for, and pressing after those good things which himself and the army have been greatly instrumental to lead them into, & for declaring against their back-sliding from them; therefore what man or woman that hath any love to Christ, his Cause and People, can pay Taxes to maintain such Oppression and Persecution, or hold communion with any of them in the Ordinances of Christ.

[q] Besides what is already mentioned concerning the Soldiers being instrumental to imprison the faithful in this day, and what is hinted in this place, there are some things more particularly charged upon Coll. Kelsey, Major Strange, Capt. Harrison, &c. immediately following the sixth head, adding hereunto (besides the Scriptures in the margent) *Obad.* v. 10, 11, 12. where *Esau* is charged for his *violence* and persecution *against his brother Jacob, and for standing on the other side* when his Enemies dealt hardly with him. Then surely they are guilty who uphold the present persecution, and say, *It is possible our Brethren suffer for evil-doing.* Let also *Acts* 7. 58 comp. with *chap.* 22. 20. be considered, where *Paul* after conversion, acknowledgeth himself a persecutor before conversion, *for standing by, and keeping the Raiment of them which stoned Stephen, thereby consenting to his death.* And are not the Souldiers who are members of Churches, and professed brethren, much more guilty, who can imprison their brethren themselves, and be their Jaylors too? Yea, some of them to get the applause and favour of man, lye in wait to catch the Lords people, who visit their Brethren in prison, and when they have caught them, like *Saul*, *Acts* 9. 1. go to the head-persecutor to obtain an Order to keep them there, as Mr. *Peake* was dealt withall at the Tower, not long since; yea, Coll. *Baxter*, one of the new Lords, many times keeping not only the acquaintance, but Wives and Relations of the Lords people (in his custody) from visiting of them, which Heathens would abhor to do, see *Acts* 24. 23: and yet the plausible pretences these men make, are with their Pastors, &c. and some other professors, (blinded as themselves) like the *whore*, *Prov.* 30. 20. *wiping her mouth*, as if they had done no evil. Wherefore we may justly take up the lamentation of the Prophet, *Psal.* 55. 10, 11, 12, 13, 14. which we desire the Reader to peruse particularly.

Fourthly, *Persecution of Saints*, [q] for plain it is many of our Brethren and others, suffer imprisonment for bearing testimony against the present Iniquity, having no evil to lay to their charge; and in this, that which we would mourn before the Lord for, is, That some of our Brethren do not stick to say, *That it is possible they suffer for evil-doing.* Which word, *It is possible*, is no less to us then an indirect justifying the persecutors in their imprisoning of them, thereby adding affliction to their bonds; wherein we think that Scripture doth truly reach them, *Prov.* 17. 15. *He that justifieth the wicked, and condemneth the just, even they both are abomination to the Lord.* And in this the Souldiers are altogether instrumental, having neither the Law of God or man to justifie their practice by civil Officers. And we are sure that good *Moses*, though he might have been owned and honored as *Son to Pharaohs Daughter*, could not in conscience stay in *Pharaohs* Court *when he beheld the affliction of his Brethren*, *Heb.* 11. 24, 25, 26. though we think his condition there was more harmless, and might more have been improved to the glory of God, and the good of his Brethren, then our Brethrens employment can possibly be, and yet he forsook *Pharaohs Court.*

2 Chron. 36. 16. Matt. 23. 30, 31, 34. 2 Chro. 19. 2. Esther did otherwise, chap. 8. 3, 5. com. with chap. 7. 3, 4, 6. yea she desired that the ten sons of Haman the persecutor might be hanged also, Esth. 9. 13. Luk. 11. 23.

Fifth-

fifthly, By this prelatick Apostacy the whole body of the Laws, [p] Statutes, and Customes of this Land are sworne to be maintained without any enquiry into the equity or justice of them; which brings in the support of many wicked and [q] Antichristian Laws, some whereof are already put in execution, as that of Patrons, Parsons, Viccars, Curates, Tythes, together with the old Hierarchy of Bishops, though couched under a new Name of *Triers*, and in this we conceive our Brethren are guilty also, for time was the Army did declare for removing every yoke from the necks of the Lords People, whether Civil, or Ecclesiastical, and that they were not Mercenary to serve the lusts of men, as now they are, some of them also pleading for the Right of Tythes, and by deceitful words excuse these abominations to the grief of our hearts, and do stand by to maintain him who is the Head of this Apostacy.

Mic. 6. 16. 2 King. 10. 29, 30, 31, 32. Isa. 28. 18, 19. com. with Matt. 15. 8, 9.

[p] Upon search into the Laws, Statutes, and Customes of this Nation, it will appear most of them are contrary to Scripture, as that of Felony, which for stealing to the value of 5 s. is death; but for further satisfaction, see that Book called *Examen Legum Anglie*. And indeed we may well wonder how any man pretending conscience, could at once swear to maintain such a number, so many, being most of them made in the times of popery. It were likewise to be wished that all other subordinate Officers, as Justices of Peace, Constables, &c. who pretend to godliness, would consider how they can with comfort take such Oaths as they do; for it is time now for professors to look before they leap.

[q] We call that Antichristian which is set up for Christs institution, yet hath no warrant in Scripture; and surely it never entred into the heart of Christ to set up *Patrons, Parsons, Viccars, Curates, Priests, Deans, Doctors, Chancellors, &c.* but are from the Pope, & continued by the succeeding popish, carnal, selfish Kings, Queens, and Protectors of this Nation, as will appear upon search; wherefore let that Scripture Amos 8. 14. compared with 1 King. 12. 26, 27, 28, 29. be considered, where *Jeroboam set up two calves, at Dan and Bethel*, to the end *the people might not go up to Jerusalem to worship, fearing the Kingdom would return to the house of David*; and thereby caused them to lay aside his true worship, *which thing became a sin and a snare unto Israel.* And doth not the upholding the National clergy, &c. run parallel? and as God was then greatly dishonored, is he not so now? for do they not by their practise declare that *Christ as a Son is not faithful over his house, as Moses a servant*? whom first the Pope, and all others to this day, acting as Head of the church directly, or indirectly, in stead of *God if every transgression of Moses Law received a just recompence of reward*, how shall *they escape*, who maintain an invention of worship in opposition to Christs, and force the people to bow down to it by the payment of tythes, though the Tythes, Tenths, & first Fruits, which are claimed as the *Magistrates, Clergy*, and others due, are no other in their rise then what King *Henry* the eighth took from the *Pope*, and the *Pope* with his Priests had before cheated our forefathers of, under pretence of *good works and charity to merit heaven by, and for saying prayers for their souls, and the souls of their deceased ancestors, that they might escape the torments of hell*; for further satisfaction, see a Book called *The Great Case of Tythes stated*, sold for 3 d. at the *Black-spread-Eagle near the west of Pauls*, which notably discovers how *Parsons, Viccars*, and *Curates, &c.* with *Tythes* were at first brought in, and have been continued to this day.

[t] If what is reported from other [illegible] may be believed, the reproach unto the Name of God by this apostacy is so great, that it is sufficient ignominy to be known as an *English professor*: And as for our own Nation, all who joyned with the Army in the work according to their former good *professions* and *Declarations*, are a stink in the Nostrils both of the late Kings party, and others, insomuch that in a deriding manner they say to our very faces, &c. *Did we not tell you before how things would be carryed? we knew the spirits of these men you followed, better then you did, as now you see: Did not we tell you they desired the destruction of the King that they might get into the Throne themselves. Is not* Oliver Cromwell *a greater Tyrant now, then ever King* Charles *was. You simply out of honest intents followed him, thinking to have greater liberty and priviledges, which we always told you would be otherwise, and we think you find our words true now. You then scrupled the paying a little ship money, and such small matters; But what do you say to the great Taxes and Burthens laid upon the Nation now, and yet know not what they will do further?* And say others of them, *Though we were grieved at cutting off the Kings head, yet when we considered the honest things the army held forth in their Declarations against their own self-interest, and for liberty in opposition to oppression, we were the more quiet, hoping they would have been as good as their words; but now we see plainly you are all a company of ruglers, and intended nothing else in all you said, and did but your own advancement; this is the godly army; we will never trust professors more for your sakes.* And many more of the like, and worse expressions, whereby Religion is made a scorn; so that we may say in truth as *Nathan* said to *David*, 2 Sam. 12. 19. Because *by this apostacy so great occasion is given the enemies of the Lord to blaspheme, therefore shall not this iniquity pass away without some special judgement*: Adding hereunto the great reproach that is brought upon the wayes of Christ by the divisions and breaches among his own people, such as hath not been for many generations past; it puts that Scripture often in some of our thoughts, *Mat.* 18. 7. *Offences will come, but we to that man by whom the offence cometh.* And is there not just offence given by the army and our Brethren in particular? More especially, Coll. *Kelney*, who said in the presence of the whole congregation, *That if any should rise up against the present Power, under what presence soever, he would sheath his sword in their bowels, though his own Brethren, for he should look upon them as disturbers of the peace.* And have we not cause to be offended & grieved at these things? can we sit at *Christs Table* with such persons as he? Surely no.

Sixthly, The great reproach [t] brought to the Name of God, his Cause, and Son at this day, which *makes the hearts of the righteous sad*, whom the Lord would not have fadned, and the Enemy great ground to rejoice that so large profession should end in the greatest oppression & wickedness that we could have expected from the adversaries of his glory, against whom so great a contest hath been by blood for so many years, and for our Brethren to own and approve of him who hath so greatly dishonored the Lord, by serving him with their Swords in their hands, cannot we think free them from being transgressors thereof in a high measure.

Lam. 2. 15. 16. Rom. 2. 23, 24. com. with Isa. 52. 5. 6. Psa. 79. 4. Dan. 9. 16. 2 Sam. 12. 14. 2 King. 19. 3. Jam. 2. 7. Psa. 69. 9. Ezek. 13. 22.

And

and who we shall humbly lay before you some particular Instances from these generals, though we would think this were enough to every impartial eye; for by how much sin comes to be countenanced, & carryed on by a Law, by so much it is the more dangerous for particular persons to fall in with it. Isa. 10. 1.

Our Brother *Kelsey* cannot be freed from having a hand in the [u] rise of the Government (the Cockatrice Egge of this day) in regard himself and Coll. *Clark* was imployed in *December* 1653. to come down to the Fleet then riding before *Portsmouth*, & brought along with them the Paper of Government in writing, with a blank in that Article where the Persons Name who was to be Protector, should be inserted; when it was also declared that it was thought the Lord General should be the Man, but it was not yet determined. Likewise since that he hath taken upon him to be a Major General, whereby the Nation is divided into Provinces, the plain fruit of Monarchical Conquest, as if twelve or thirteen years War, wherein so much blood both of the Saints and others had been spilt, though in pretence for Christ, yet indeed to establish the lustful interest of one particular person, founded upon a more *Tyrannical and Antichristian* bottom then the late King, who was cut off for his *Tyranny*. Moreover as a Fruit of this our Brothers new degree of honour, he hath oppressed several of the Lords People by forcing *Taxes* from them, as from Coll. *Rich*, [t] a *prisoner for truth*, of which we have been particular in making it out how long the Souldiers quartered at his house in *Kent*, selling his Corn, killing three of his Tenants sheep for Food, and last of all distrained, which they might have done at first, but that they resolved to make the yoke as heavy as they could; and not onely so, but took

(u) Coll. *Kelsey* did at Mr. *Sampsons* house in *Colebarbour*, before many brethren, more fully confess what was laid to his charge in coming down to the Fleet, then is laid down in the paper: Moreover at that time he said also, *That before his coming down to the Fleet he was at a Meeting of the Officers of the Army when the Government was presented to them in writing for their approbation, and that he himself did alter something therein, and so gave his consent, it being his judgement and conscience,* (as he said) although when his coming down to the Fleet was first laid to his charge, it was denyed by him in these words, *That he had not directly, or indirectly a hand in the rise of the Government*; whereby he was guilty of a plain untruth; onely this is to be remembred, That whereas it is said in the paper, Coll. *Clark* was with him when he first came down to the Fleet, it was a mistake, for it seems he came down alone that time.

[t] A story of Coll. *Rich* his Letter to *Kelsey*, was produced to know the reason of his sending Souldiers to quarter upon him; and *Kelsey's* answer, wherein he declared, That there they should quarter till the Tax were paid.

took between four or five pounds more then the Tax came to. Likewise since that, Taxes have been forced from Capt. *Butcher*, Capt. *Owen*, and Capt. *Price*, in *Canterbury*; from the first of whom the Souldiers * took to the value of thirty shillings, to pay for their quarters a day and a night, (as they said) and if this be not *Oppression*, we know not what is. Also he justifieth the imprisonment of our Brethren by saying, '*Tis possible they suffer for evil-doing*.

* This also was by *Kelzeys* Order.

Our Brother Capt. *Harrison* was Keeper to our Brother *Sympson* whilest he was a [x] prisoner for truth; and though he might do it in love, yet that will onely excuse the aggravation of the sin, and not the sin it self; for we are to *do no evil that good may come of it*; yea we are to *avoid every appearance of evil*; and since that, the Church took cognizance of our Brothers evil therein, and did declare their dislike of that act, yet notwithstanding have they received him by their last vote, without the least acknowledgement of his sin.

(x) It is some grief of heart unto us that we should make mention of Mr. *Sympson*'s Name, as declined from that spirit of Testimony which was upon him whilest he continued a prisoner.

Our Brother *Ducket* did in the presence of the Brethren at *London-house* declare his full approbation of the present Government, as if there had been no sin in its first rise; and indeed did so justifie the iniquity of this day, that the generallity of the Brethren were much dis-satisfied with him. Also he declared, That he *would have none in his troop but such as would engage to be true to the present power*; which did then much dis-satisfie the Brethren, and our Brother *Sypnson* also; since which he hath been in *Scotland*.

Our Brother *Strange* had the custody of our Brother Major General *Harrison*, until we think he was ashamed out of it by some of the Lords servants who came to visit him, *professing their non-communion with our brother Strange in common eating, whilest he was his brothers Jaylor*. Likewise our brother *Strange* did ask our brother *Spencer* in *Marybone Park*, *Whether the Souldiers had sold their Debentors unto him*. Brother *Spencer* answered, *No, he did profess they would not sell them*. *Strange* answered, *Is not their * time out? if it be, cashiere them*. This our Brother *Strange* denyed, saying, *If that can be proved you may judge all the rest to be true*; but it was witnessed to his face at our brother *Gardners* house. Likewise he did declare, That *he would have none of the congregation in his troop*, which came to be made known upon this occasion. Our brother *Hatharne* declared to our brother *Spencer* his desire to ride in the Major Generals Troope, whereupon our brother *Spencer* sent him to the Major General; but not having an oppor-

* To wit, the time allowed them to look after their own occasions.

opportunity to speak with him; he left his Errand with brother *Strange*, and coming back to brother *Spencer*, he told him, *Thou hast undone thy self, for Strange hath said he will have none of the Congregation in his Troop*, which he also denyed with a great deal of cavilling, but it was witnessed to his face.

Our brother *Sumner* being asked what he fought for now, he replyed, *For half Crowns*. Whether a Saint if called to venture his life onely for money, can with comfort lay it down, having nothing of conscience to engage him, we leave unto the Lord and you to judge.

These things still lying upon our hearts, we judged it our duty to present them unto you, and lay them before you, and with humility to offer these following Queries *as the* Grounds *and* Reasons *of our absence to this day.*

1. Whether there be not from what hath been already offered, ground to believe that our Brethren are under sin, and that scandalous, though they excuse it by saying, *It doth not appeare to be so to them?*

2. Whether it be not according to the Rule to deal with a Brother upon the account of sin committed, [y] whether he be convinced of it, or not, such dealing being in order to conviction? but in case he shall be convinced, or not be convinced, yet if he do not forsake it by turning from his evil way, the censure of the Church is to pass upon him notwithstanding.

(y) When we laid the Souldiers evil to their charge, they excused it, saying, *It did not appear to be so to them*: The *incestuous person*, 1 *Cor*. 5. 5. was to be dealt withall for sin committed, though his conviction was afterwards: The reason why they wil not acknowledge their sin, is because *Deut*. 16. 19: *A gift blinds the eyes of the wise, and perverts the words of the righteous*. And *Prov*. 17. 8. *A gift is as a precious stone in the eyes of him that hath it; wherefoever it turns, it prospers*; implying, if the heart desires gifts, it will be ready to serve their end who gives them; therefore (*Prov*. 18. 16.) it is said, *A mans gift maketh room for him, and brings him before great men*. And if they have such power upon them, no wonder if they prevail upon our brethren, so lately raised up from a mean condition, who whilest they are willing to receive their money, will not acknowledge their serving of them to be an evil. *Paul* (1 *Cor*. 5. 2.) reproves the Church for keeping the incestuous person so long among them, and yet the present Churches keep Army-men, and others among them, though their sin be as plain as the incestuous persons was.

3. Whether

(z) Besides Eph. 5.11. see Psal. 50.16,17,18. comp. with Prov. 29.24. where you may find it is not onely a consenting to, and a partaking with evil, but a saying to the wicked, *Thou art righteous*, when we see persons commit sin, and not reprove them: And if what is said in Prov. 24.24. be true, *He that saith to the wicked, Thou art righteous, him shall the people curse, Nations shall abhor him*; then surely not onely the people of this, but the Nations abroad when they come to hear of the apostacy of the Army and them in power, from those good principles, leading to the advancement of Zion, and the Kingdom of Christ, (formerly declared for) which had they been pursued, would have brought in so much good to the whole creation, they will not onely abhor them, but also curse those godly people both in, and out of Churches, who instead of doing their duty in reproving and withdrawing from them (the onely means to put a stop thereunto, and to revive the work again) do sit down with, and strengthen them therein, whereby that good is kept from coming to them.

3. Whether you have not in some degree missed of the will of God in receiving them amongst you without so much as a word of [z] Admonition from the Lord, as being jealous of their souls, least sin (though as they say, *unseen to them*) lying hid in their hearts, should at last break forth in a greater measure, to the greater dishonor of God.

4. Whether you do not in a great measure bid them (a) *God speed* in their Employments as they now stand, and thereby become *partakers of their evil deeds*?

5. Whether our Brethren do not by their continuance in these sinnes, walk [b] disorderly? If so, Whether we have not ground in Scripture, to *withdraw from every Brother that walks disorderly*, and for a time to absent our selves from the Church having voted communion with them, notwithstanding their sin? For it cannot be that we should sit down with the (c) Church, and not sit down with them, as the case now stands, our end being (if the Lord so please)

(a) Psal. 50.18. compared with Prov. 24.24: it is a partaking with evil to approve of persons that commit it, see Job 34:8: compared with 2 John chap: 10: verse 11:

(b) 2 Thess. 3.6: Disorderly walking is declared in v. 8: 11: to be *eating a mans bread for nought*, or not answering the end for which that bread is given; Now our Brethren receiving pay and sallaries from the present Power, which is the bread exacted by them from the people, pretending for their good, and yet employing in contrary thereunto, (as our experience can witness) our Brethren upholding them therein, may truly be said to eat the peoples bread for nought: therefore verse 14: of that chapter, we are to note such *disorderly persons, and have no fellowship with them, that they may be ashamed*: And 1 Cor. 5.11: we are not to *keep company, or eat with a brother that is covetous, or an extortioner*: &c: And we conceive by what hath been already (and may be) offered, it doth (and will) appear our Brethren are herein guilty also: See Psal. 26.4,5,11: to this purpose:

(c) The Reader may judge it a contradiction for us in this Query to call them a Church in distinction from our selves, and yet in the close of our following Papers to judge otherwise: To which we answer, That upon our first coming off we were greatly in the dark,

please) that the Church might consider whether sinne be not on their doore in so voteing communion with them.

but waiting upon the Lord for light and direction herein, did afterwards discern, that where the major part fall in with scandalous sins, the lesser part with-drawing from them upon that account, the Lord did look upon those who had the truth and purity on their side, to have virtually the power of the church in them, though the lesser number; of which more may be seen in our last Paper.

6. Whether we are not in the Lords way, desiring to be resolved in these things? If out of the way, (as is supposed) it is by meeting together to seek the Lord for counsel and direction, not mixing our selves with others, (as is reported) or running into the World for our liberty to sin, but opening our hearts before the Lord, and each to other, to find out wherein, if so be that we have missed of the Will of God. Matth. 18. 19, 20. Jam. 1. 5. chap. 5. 16 Mal. 3. 16. Luk. 24. 14, 15, 17, 32.

7. Whether those tearms of *Schismaticks and faction to make a rent in the Church*, and *that we have no Scripture to warrant our practise*, (as many say) be not unduly and wrongfully charged upon us? Considering also, that we were a year and upwards by a patient waiting, endeavouring to bring the matter before the Church, and when brought before them, they refusing to deal with our Brethren for the same. Matt. 18. 7 Rom. 16. 17.

8. Whether to comply with our Brethren lying under these sins, be not a breach of the bond of love? according to that in the *Corinths*. *Love rejoiceth not in iniquity, but rejoiceth in the truth* And whether it be the union and wisdom of the spirit, *to hold the bond of peace without purity*? according to that in *James* 3. 17. *The wisdom that is from above, is first pure, then peaceable, &c.* So that our present practise seems unto us to be a pressing after that Grace of love in its true end according to the Scripture; yea, it is counted by the Lord a hating of our brother, to see sin upon him, and not to admonish him, *Lev.* 19. 17. and to withdraw from him in case that Admonition bring him not to such an acknowledgement of his sinne as to forsake it. 1 Cor. 13. 6. Matt. 18. 16, 17.

9. Whether it be sufficient to excuse us at the great day of the Lord, that Wee did cry out, *The Temple of the Lord, the Temple of the Lord are we*, when at the same time it will appeare that wee have those amongst us who do defile the

(d) The occasion of this query did arise from the great outcry made against us by the generality of them, charging us with Schism, and making division in the Church, when our Lord saith that *offences* will come, but wo be to those by whom they do come: And whether the crying evil of the Souldiers hath not justly given offence, and Mr. *Simpson*, and some others chiefly abetting of them, hath not also added thereunto, we leave unto the upright in heart to judge; and whether it be not a popish principle, and also they do not hereby condemn their own practice in seperating from the National church (so called) of *England*, in saying, There is no withdrawing from a Brother walking disorderly, because the major part of a congregation falls in with them: And is it not the argument of the Church of *Rome* at this day, who say we do wrong in from the Mother-church, because the grand apostacy first sprang from a true Church in Rome, who in number have all along been the major part.

Temple of the Lord to the view of the World, for the Temple of God is holy, and that you ſhould rejoice in ſuch defilement, ſurely all ſuch rejoycing is not good: And whether our Lord Jeſus by the Evangeliſt *John* doth not charge five of the ſeven Churches in the *Revelation* for complying with ſin, yea one of them for their *lukewarmneſs* is threatned to be *ſpued out of his mouth*, as being a Church onely in Name, and not in deed; and one of the other two (to wit, *Smyrna*) hath no ſin laid to their charge, but are exhorted to be *faithful unto death, and they ſhall receive a Crown of life, for the Devil would caſt ſome of them into priſon*: Now we ſuppoſe that the Devil there, is taken for ſome of his Inſtruments, which makes out, That their teſtimony was of ſuch a publike nature, that the *power in being* would take hold of them, and yet it cannot be ſuppoſed but that they had their ſins of weakneſs, though nothing is laid to their charge in regard of their faithfulneſs to ſome preſent Truth.

10. Whether ſin in a Church of Chriſt (we mean ſinnes of ſcandal) be not more diſhonourable [*e*] to God then the like in a private brother, or two or three Brethren? And how can we be ſaid to *withdraw from every Brother that walks diſorderly*, when we quietly ſit down with the Church that owns them in their ſin, (as we conceive) and do break bread with, and propheſie amongſt them? for we cannot ſee how this will hold before the Lord when we are to *avoid every appearance of evil*.

(*e*) If the inceſtuous perſons ſin, or two or three Brethren committing the ſame, or other ſins, be diſhonorable to God, then ſurely if the church (whoſe duty it is to reprove, & caſt out ſuch from amongſt them; *Matth.* 18 17. com. with 1 *Cor.* 5. 13.) ſhould either be guilty of the ſame, or own them that are ſo, their ſin would be ſo much more. But to come more home to our preſent caſe, ſee *Numb.* chap. 14. chap. 16. where the leſſer part of the congregation (to wit, *Moſes, Aaron, Caleb* and *Joſhua*, who were preſſing on from *Egypt* to *Canaan*, the work of God in that generation) were counted faithful, & owned by him for that very cauſe; but the greater part of the congregation, who ſaid, *Let us make a captain, and return into Egypt*; and would have ſtoned *Moſes and Aaron*, &c. their ſin was ſo diſhonorable to God, and did ſo provoke the eyes of his glory, that their carkaſſes muſt fall, and not ſee the good Land they were going into, yea and their children after them wander in the Wilderneſs forty years. And in *Numb.* 16. The ſin of the greater part of the congregation in joyning with *Korah* and the renowned men amongſt them in oppoſition to the Spirit of the Lord in *Moſes*, &c. upon the forementioned account (ſee verſe 13, 14) was likewiſe ſo abominable in his ſight, that he bid *Moſes* and *Aaron*, ver. 21, 24, 26. *Separate from him, and alſo ſpeak to the congregation to depart from the Tents of thoſe wicked men, and touch nothing of theirs, leſt they be conſumed in all their ſins.* Then ſurely the wickedneſs of them in Power, who have indeed made a Captain, and are gone back to *Egypt*, and thoſe that uphold them, whileſt they oppoſe and perſecute the Lords ſpirit in his little Reminant, who are preſſing from Monarchy and Tyranny, towards the promiſed Zion, and Kingdom of Chriſt, (the work of God in this generation) doth equal, if not exceed the ſin of that congregation, & of *Korah* & his company; & it is as great an evil to touch with them, or receive any of their things upon that account, & as diſhonorable to God to ſtand by, & uphold them therein, (or for Churches or others to own them that do ſo) as it was to have countenanced, upheld or touch't with *Korah* and his company in that day.

11. Whe-

11. Whether to acquiesse in the judgement of a Church concerning sin, though a testimony have been born against it, be not something of the reliques of the man of sin, and in processe of time may not bring us under this Maxime, *To believe as the Church believes*; though we ought to be very tender and careful how we proceed in such a business, that we be upright in heart before the Lord, earnestly seeking to him for direction and counsel?

12. Whether our Brethren that wear the Sword, are not to be charged with Schism, & making a rent in the Church, having through their just offence given to many Brethren and Sisters in the Congregation, and many other choice Saints in the Nation, made division amongst us? and as we hear several others standing in the like quality with them, have been [f] cast out of two Churches in *Wales* upon the same occasion, to wit, Mr. *Jenkin Jones*, & Mr. *Powells* Churches, and likewise (as we hear) another in England, whose Name at present we have forgotten.

[f] There was a mistake about the Souldiers mentioned in this query, as cast out of two Congregations in *Wales*; for so soon as they began to lay their sin to their charge, they withdrew themselves, and came no more to them, as we are since informed, otherwise they had proceeded further against them.

13. Whether that Principle of the Congregation, namely, Communion with Saints upon the account of union with the Head, be not unduly charged, as broken by us, when it is not intended, by so good and righteous a principle, that a Brother or Sister should take a liberty thereby, as an occasion to the [g] *Flesh*, to walk scandalously among Saints and sinners, for that is the corruption, and not the true end of it.

g Gal. 5. 13.

The consideration whereof we think doth lye with such sorrow upon our souls, as we may truly say hath wrung tears out of some of our hard hearts.

We shall not add more at present, fearing it may be thought we have been too large in this already, onely this, that whereas it is said, *Nothing would content us but the sudden casting out of our Brethren without an orderly processe according to the Scripture, to which end we had resolved our present withdrawing before we came to the Church*: We do therefore desire to leave this with you as before the Lord, That it was the least in our thoughts so to do, for we hoped that truth would have taken so much place, as that our brethren would have been admonished of their sin by the Church, and so to have withdrawn from them if happily thorow a more narrow search into their hearts hereby, the Lord might please out of his Grace to discover this their sin,

which hath, and doth bring so great dishonor to the Name of the Lord, though at present (as they say) *unseen to them*, and in this Work not to have *counted them as enemies*, but *admonished them as brethren*, but so sudden a vote for communion with them, lying under so great sin, as we judge by what was offered that day, did so amaze us, that when we came out of *London*-House, we knew not what to do, only some of us did then conclude to meet together, to enquire what was the mind of the Lord in this thing, in which way of seeking to him we have continued to this day. Now we hope you will bear with us, and put a brotherly interpretation upon any thing therein that may not seem to carry with it that Love, Affection, and Gentleness which we desire from our hearts should be, it not being our intention to justifie our selves in any evil, but rather to lye at the Lords, and your feet therein; yet would gladly be found faithful to the Lord in such a day as this, *when they that tempt God are delivered, and they that work wickedness are set up; yea, he that departeth from evil maketh himself a prey, and a snare is laid for him that reproveth in the Gate.* Thus we humbly leave these our thoughts to your serious consideration, hoping that whatever our failings may be, yet we shall not want the guidance and direction of his spirit in every way of truth; and we also trust, That as you are in some measure pressing after that excellent Grace of Love; so you may abound therein more and more, in *knowledge and in all judgement, that you may approve things that are excellent in such a day as this, being sincere, and without offence until the day of Christ, being filled with the fruits of Righteousness, which are by Jesus Christ, to the praise and glory of God*; and then it will be our joy and rejoycing to return unto you; and in the mean time we judge it our duty to be waiting upon the Lord and you, till his mind and Will be further revealed concerning us; in whose protection we leave you, and remain.

Dated the first day of the fourth Month, 1656.

Your poor, destitute, and mourning Brethren and Sisters in some measure, till the Lord restore you to your primitive spirit of Faith, Light, Love, and Zeal for his glory, wherein you have been as a Beacon upon the top of a Mountain.

After

AFter ſome ſolemn waiting upon the Lord, this Paper was ſigned by threeſcore in number, or thereabouts, and was intended ſo to have been given in, but was otherwiſe determined upon for theſe two Reaſons; Firſt, Becauſe in ſuch an evil day as this, we ought not to *truſt in a Friend*, no, *not in a Guide, but to keep the door of our mouths from thoſe that lye in our boſome*; If ſo, then not to truſt our hands with thoſe who had ſo unworthily betrayed the Cauſe of Chriſt: Secondly, It was judged moſt for the glory of God to go in perſon all of us, being about twelve more then ſigned it, and own the ſaid Paper, which would be more authentick, and leſs advantage given againſt any particular perſon, and therefore an exact Copy was drawn out, and carryed unſigned, all of us accompanying the Brethren (to whom it was chiefly committed) unto *London*-Houſe, the next firſt day after the date thereof, when being come, a Brother of ours ſtood up, and ſpake a few Words to this effect, *That we were here come to preſent unto them in brotherly love, after ſolemn waiting upon the Lord, a Paper, containing the evil of thoſe perſons amongſt them, againſt whom we had been ſo long contending, together with the Grounds and Reaſons of our withdrawing to this day, which we had the more haſtened to give in, in regard we were ſeveral times urged thereunto by ſeveral Brethren ſent by their appointment unto us, and further, deſired that liberty might be granted unto one of the Brethren* (by us intruſted) *for the reading of it*; Which was not onely denyed us, but much ſcruple raiſed by ſome, What Scripture-Warrant we had to give in our diſſatisfactions in Writing. To which anſwer was made, *That we judged it our Goſpel-liberty to give it in by writing, or otherwiſe, as might be moſt for the glory of God; for by this writing we did give in our joynt Teſtimony againſt the preſent evil, with the reaſons of our withdrawing, which we apprehended could not be ſo well done by a private brother, or brethren in ſpeaking; but that we might have had juſt grounds of exceptions againſt ſome things that might be ſpoken againſt ſuch brethren.* Hereupon our Brother *Marſh* who walks with them, ſaid, That he thought it was not onely our Goſpel-liberty, but the Scripture would warrant our practice, elſe *Pauls* writing to the *Corinthians* about the inceſtuous perſon, was not warrantable, but if it was, then our practice had ground in Scripture, and therefore conceived there need be no further diſcourſe about that. And by this means was that Scruple in ſome meaſure removed, and ſome Way made for the reading of our Paper, but not by any one of us, which although we judged it a little unreaſonable, yet for peace ſake we condeſcended thereunto, and accordingly deli-

vered

livered in our Paper, which was read by the Brother aforementioned, though it was so late before he began, that there was hardly time to read it thorough by day-light, much less to debate it, and open the Scriptures therein; however before we departed, they made us a promise that We should have full liberty another time to read it our selves deliberately, and debate it, with the Scriptures laid down for proof of what was there asserted; & We also promised them to come whensoever they should desire it. And so We departed for that time, continuing with one accord together in prayer and supplication, expecting to hear from them according to promise; but contrary hereunto, in some Weeks after, they sent for several Pastors and Members out of other Congregations without our consent, to receive their Advice how to deal with us: Their Names are as followeth.

Mr. *Cockayn*,	Mr. *Jessey*,	Mr. *Knowles*,	Mr. *Jackson, Chir.*
Mr. *Jackson*,	Mr. *Hubbard*,	Mr. *Highland*,	Mr. *Woolaston.*
Mr. *Roberts*,	Mr. *Isles*,	Mr. *Bradshaw*,	Mr. *Barebone*,
			Mr. *Taylor.*

Having knowledge of this Meeting thorough the report of others, We did appoint a time to seek the Lord, to consider what might be our duty, & how far we should appear therein, or whether we should appear or not; and at last came to this issue, That we should appoint several Brethren in the Name of the whole, to go unto those Brethren above mentioned, when they should meet with the other part of the Congregation, and acquaint them with the Grounds and Reasons why we could not own them in the Work they were come about. The Reasons are these.

1. They (meaning those from whom we were withdrawn) had not performed their promise to us, having declared when We were last with them, That the Paper presented should be debated in the Church, according to the Scriptures there inserted; Which hath not yet been done, though We promised to be with them whensoever they would send for us about it.

2. We see no rule in Scripture that any Brethren from any Churches, or others, should be sent for to debate our Paper before it had been debated in the Church amongst us, and the Scriptures in the Margent opened.

3. We conceive it had been meet according to Scripture, that We the Brethren and Sisters differing from them, should have had cognizance and approbation of the parties to be nominated, to debate the matter in difference.

4. Whe-

4. Whether they have taken the consent of the [b] Churches for the choice of those Brethren they have sent for? If not, What Scripture Rule they have to do so?

5. Whether such a practise doth not savour of an arbitrary spirit amongst men, much more among the Churches of Christ, in calling several Brethren without the consent of the Churches to whom they belong, which We cannot own lest we should betray the cause of Christ for which we contend, into the hands of a few, which will be a bad president for other Churches for the time to come.

[b] We would not be understood by these two Queries as if we did judge that in extraordinary cases particular Brethren out of Churches might not be sent for without the consent of their respective congregations, to determine a Church-difference, there being onely one occasional practice by the Church at Antioch to Jerusalem, Act. 15 2. But that which we chiefly aim at, (as by the third, and the close of the fifth Query will appear) was their sending without our consent in the Name of the church, when we our selves were a part; likewise there was several persons there, against whom we had just exceptions, if it had then been meet to speak of it. Moreover their case was ordinary, not difficult to them, for that most of the churches in the city, more or less, seem to us guilty of the same transgression; and therefore we apprehend that such a practice was more binding to them then to us, as our case at this time stands, otherwise we desire to keep strictly to every primitive practice that hath any such instructions for us.

The said Queries being laid before the Brethren aforementioned, did so prevail with them, as they not onely judged it unmeet, but did wholly refuse to meddle with the matter in difference as the case then stood, declaring It was but reasonable We should have a free debate of our Paper in the Congregation, according to promise, before any other means be used, and so they departed for that time

Within a short time after this, a day and time was agreed upon between us and the other part of the Congregation, from whom we were withdrawn to seek the Lord together, and then to proceed to the debate of our Paper, though that which provoked them hereunto, (as We conceive) was from the refusal of those Brethren they sent for to meddle therein, as the case stood, rather then their own voluntary act: But the day appointed being come, the fore-part of it was spent in prayer, opening our hearts before the Lord, and each other, hereby hoping such a spirit might be found both in them and us, as the debate would have been to the glory of God, and the discovery of truth on either side, but instead thereof, so many grating expressions both in prayer and speaking were uttered by Mr. *Simpson* against us, as was to the grief of most of us, and the indisposing of some in a great measure unto the Work We were met about: However about two in the Afternoon, we proceeded to the debate of our

Paper

Paper with ſome reaſonable liberty, though commonly interrupted by Mr. *Sympſon*, who when any thing came cloſe upon the Souldiers, would frequently be ſpeaking in excuſing of them, and condemning us. In the cloſe of the day having got through our Paper, We deſired to have the reſult of the Congregation, Whether by what vvas laid before them, they did not judge the Souldiers to be guilty of thoſe ſins laid to their charge by us? Whereupon Mr. *Sympſon* ſtood up, and ſpake in Words to this effect, *That he looked upon us as ſuch who had made rents in the Church, and that there was a mark ſet upon us by the Holy Spirit, being ſuch as had made* [1] *diviſion; and therefore we ſhould have no vote with them, neither ſhould there be any vote in the Church except we would withdraw.* Which not a little grieved our ſpirits: But notwithſtanding ſo foul an aſperſion, we made little reply, but waited to heare what others would ſay; but a general ſilence continuing, we concluded that the major part were of his mind: Whereupon we departed, and waited patiently for ſome time, to ſee whether they would ſend us their thoughts about the Souldiers, ſince they would not let us have a vote with them; and leaſt it ſhould be laid aſide, which Mr. *Sympſon* endeavoured all along to do; We did by Meſſengers remind them ſeveral times, likewiſe to know whether thoſe Words then ſpoken by Mr. *Sympſon* were the ſenſe of the whole, which they diſown'd, as being Mr. *Sympſons* Words alone; but to the other We could get no return to this day, as by our next Paper given in to them, doth more at large appear. Likewiſe before the delivery of the enſuing Paper, having ſpent ſome particular time to ſeek the Lord for direction and counſel, and alſo to enquire into his Will at this time, it was judged a duty incumbent upon us to go to our Brother *Sympſon*, & lay his evil before him in abetting the Souldiers, and declining the Teſtimony of Chriſt he had ſuffered for in *Windſor* Caſtle, as by ſeveral Letters from thence being read amongſt us, did appear, (ſome Copies whereof the Reader may perhſe in the cloſe of this Book) and accordingly ſix Brethren in the Name of the whole, were ſent unto him, and with

[1] We deſire that Scripture, *Rom.* 16, 17, 18. may be conſidered, where thoſe words ſpoken by *Mr. Sympſon* are laid down, and it will appear the Apoſtle was ſpeaking of ſuch perſons as we are now ſeparated from, to wit, *ſuch as ſerve not the Lord Jeſus, but their own bellies.* May we not truly ſay, That worldy intereſt and ſelf-advantage hath been the ground and root of this apoſtacy, wherein the Souldiers are chief; and to palliate ſo great wickedneſs, are not *good words, and fair ſpeeches* the cover by which they *deceive the hearts of the ſimple?* and give us leave humbly to ask what belly-advantage have we thereby? Do we not rather hazard all that is near and dear unto us? yea, we are become the reproach of moſt profeſſors, having much evil laid to our charge, though we truſt it ſhall appear that it is groundleſly.

with all humility to intreat his hearing of what by them we had to ſay; which accordingly they did, but how unkindly they were received, will appear by the enſuing Narrative, being the ſubſtance of what then paſſed between him and them.

The 11th. *of the* 9th. *Month*, 1656.

A briefe account of ſome Paſſages between our Brother *Sympſon*, and the Brethren appointed by us to meet with him about ſome Letters he wrote to the Congregation during the time of his impriſonment in *Windſor* Caſtle, it being apprehended he is very much fallen from the truths therein laid down, to the great diſhonour of the Goſpel, and the grief of many of the faithful in this day.

THE ſix Brethren appointed to this Work, met at a Brothers House in *Coleman-ſtreet* the day abovementioned, about two in the Afternoon, to commend their preſent Work unto the Lord, and deſire his bleſſing upon them therein, and then made their repair to our Brother *Sympſon*, where after a little waiting for the coming of our Brothers, *Shrimpton* and *Marſh*, who deſired (as the Brethren were informed) to hear what ſhould paſs in relation to the Letters: This motion was alſo made by Brother *Powell*, being alſo preſent, *That before any progreſs be made, there might be a word put up to the Lord for a bleſſing.* To which end another brother made anſwer, 'That 'it would be neceſſary the naked ground of their coming ſhould be 'firſt laid down, that we might pray with underſtanding. Which being done, the Brethren ſent by us declared their readineſs to joyne therein: Hereupon one of the Brethren proceeded to declare the ground of their coming to this effect; 'That ſeveral of our Bro'ther *Sympſons* Letters from *Windſor* Caſtle being preſented to ſeve'ral Brethren who met at our Brother *Caryes* houſe intentionally up'on another account; but thoſe Letters intervening, we ſpent our 'time in perufing them, which in the reading did ſo work upon their 'hearts, that they thought meet to preſent unto the Brethren & Si'ſters (in whoſe Name they were then come) the ſaid Letters, and to 'offer, Whether ſome Brethren ſhould not be choſen in the Name of 'the reſt, humbly to lay the matter contained in them before him, that 'if it were the Will of the Lord he might be convinced wherein, and 'how far he had declined the Cauſe and Intereſt of our Lord Jeſus,

'and be provoked to that old Spirit of Life and Zeal in teſtifying to 'ſo glorious a Cauſe, and accordingly upon reading of them we were 'of one heart that the Brethren aforementioned, in the Name of the 'whole, be deſired to lay them before him with as much love & ten-'derneſs as could be, and that we were alſo reproved in our own ſpi-'rits as having miſſed of the Will of the Lord that we had it no more 'upon our hearts to beg mercy for him at the Throne of Grace, that 'the Lord would reſtore unto him that primitive ſpirit for the cauſe 'of Chriſt; & that many of our hearts were broken on his behalf at 'the reading of his Letters. After an account thus given, it was offer-ed that a Word ſhould be ſpoken to the Lord in prayer before any diſcourſe ſhould be. Our Brother *Symſon* then ſpake to this effect; *That having had ſome knowledge of their coming from ſome of us, and the occaſion of their coming from ſome others before their meeting here, he had privately commended the buſineſs they were come about, unto the Lord, as he did ſuppoſe they alſo had done; likewiſe he judged that if any of them ſhould ſpeak unto the Lord in prayer he could not freely joyne with them, ſo neither if he ſhould ſpeak there might be that ſpoken wherein they could not freely joyn with him, which being pre-conſidered, he judged it moſt convenient to proceed to the work without prayer;* and there-upon ſpake further to this purpoſe, *That ſince they profeſt they had in all plainneſs declared the ground of their coming, he would give them as plain an Anſwer, which that he might the better do, he ſhould lay down his Anſwer under three heads:*

1. *As to themſelves, and thoſe whom they repreſented.*
2. *As to the Church*, meaning thoſe with whom he walked.
3. *As to the Letters about which our Brethren came.*

As to the firſt, They were to know that he could not have diſcourſed with them in regard that the Church had dealt with us, and not onely declared their diſſatisfaction of our withdrawing from them, but alſo that he had in the Name of the Church admoniſhed us of our evil therein, & that they had waited upon us a great while, to the end we might repent and return, but we perſiſting in our ſin, and refuſing to hear the Church, we were thereby cut off from the priviledges of the Church, and therefore he could not look upon us as Brethren, but as heathens and publicans, and ſo to refuſe diſcourſe with them upon account of the Brotherhood, according to that in Matth 18. *Which though they might look upon as very harſh, and a manifeſtation of little love, yet it being the Rule of Chriſt in the Goſpel, he therefore was not to diſpute the reaſon of it, but rather to judge, That obedience to the commands of Chriſt in this, as well as in other things, is the onely rule of love, and therefore did declare, That the Church having ſo*

proceeded

proceeded against us, he could not entertain any debate with them about those Letters. Which brought in the third Head, to which he spake to this effect; *That the Letters about which they came were directed to the Church,* (meaning those with whom he walked) *and if he had written any thing therein contrary to sound doctrine, or otherwise, he must appeal unto the Church, as* Paul *did from* Agrippa *to* Cæsar; *and if the Church thought meet upon perusal to call him to an account for any thing therein, he should be ready to answer it before them; but he could not give way to the debating of them by our Brethren for the reasons aforementioned; besides he could not in this case bring himself under the judgement of his adversaries,* (or Words to that purpose) *and thereby also give away the priviledges of the Church into the hands of such whom according to the Rule of the Gospel he must look upon as Heathens and Publicans; but if they or any other would come in their own* [k] *Name, he should be ready to discourse with them, yet herein it was to be weighed, whether the Church would give away so much of their priviledge, as that any Letters directed to them should be questioned by any person, without their consent at least.* After this our Brother *Cary* (one of the six) said, 'It was somewhat strange to him that he could so confidently assert an untruth, '(to wit) That we should lye under the Admonition of the Church, 'when there was never any Admonition from those Brethren and 'Sisters from whom we were withdrawn, much less from the Church: Which the said Brother further made out thus; 'That himself with 'some other Brethren were appointed in the Name of the Whole 'to go to the other part of the Congregation from whom We were 'withdrawn, who went to *Allhallows*, and met with a considerable 'number of those Brethren in the Vestrey, to know of them, Whe'ther those Words spoken by Mr. *Sympson* that day our Paper was 'debated, (to wit, *That the Holy Spirit had set a mark upon us for such as had made division*) were the sense of the whole with them? To which they answered, *It was not theirs*; and Mr. *Sympson* also said, *They were his own words.* After this our Brother *Cary* was silent, and then our Brothers, * *Marsh, Shrimpton,* and *Powell,* being present as aforesaid, said, They never remembred any such Admonition. Mr. *Sympson* said, *It was so*; which he endeavoured to make out thus: *That the Brethren who were intrusted with the Government of the Church, did agree that we should be admonished, as having sinned in leaving the Congregation, and turning our backs upon the Ordinances of Christ, and that they had committed it to him to declare the same, which he*

[k] Mr. *Sympson* did not mean by coming in our own Name, to receive us as Brethren, but as *Heathens* and *Publicans.*

* Brethren of the other part of the Congregation.

he did at that time when we brought in our paper containing the grounds of our withdrawing, though at that time we were not admitted to read them; & the Church not disowning of it, he looked upon it as an admonition of the Church. After this other of our Brethren spake in few Words to this purpose, 'That they were come as brethren, and they 'hoped in much love and singleness of heart to discourse with him, 'and to have laid down wherein we judged he had missed of the Will 'of God, and declined the Cause of our Lord Christ, comparing the 'present frame of heart he is in, with what it was when he lay a priso-'ner in *Windsor* Castle, when they could not but look upon him as ha-'ving an excellent spirit for Christ; but since he did refuse, they would 'turn unto the Lord (who would hear) and mourn for him: And so those Brethren departed, returning the said account unto us. Being thus unkindly, yea, may We not say unchristianly entertained by Mr. *Sympson*, We still continued waiting upon the Lord in our estate of withdrawing, our spirits being grieved by this carriage of his. And after some time seeking the Lord, and enquiring into his mind and Will, We came to this conclusion as a present duty lying before us, That in regard We did find no repentance in the Souldiers, but rather hardness of heart, as also Mr. *Sympson* hardened in his evil, in excusing and abetting of them, which encouraged others to do the like, and the rest who were somewhat sensible of the evil amongst them, much darkned in their understandings by reason thereof, We should unanimously go unto them, and lay before the Souldiers their own evil, and the evil of the rest as abetting of them in their degree, and to admonish them in the Name of our Lord Jesus Christ, with as much brotherly love as the Lord should help us. And that We might have the greater awe of the Lord upon our souls, and be more orderly in this Work, we did agree to send unto the Brethren hereafter mentioned, to intreat them in brotherly love, and for the glory of God, to accompany us as Witnesses therein, which was accordingly done, and persons chosen from amongst us to speak unto them. The Names of the brethren sent unto, are these:

Mr. *Cann*, Col. *Danvers*, Mr. *Barbone*, Mr. *Squibb*, Mr. *Barrett*, Mr. *Clark*, Mr. *Bland*, Mr. *Waters*, Mr. *Luxford*, Mr. *Irton*,

Having given notice to the other part of the Congregation the Week before our coming, That we intended upon the next first day after to come & offer something to them. All these brethren (except Mr. *Barbone*, who was not well) being members of other Congregations

tions and Societies, came according to our requeſt, and accompanyed us to *London*-houſe upon the ſaid firſt day of the VVeek in the Afternoon; vvhere being come, the ſaid brethren vvere not vvillingly admitted, but after our coming in vvith them, one of our brethren ſtood up to acquaint them with the occaſion of our coming at this time; but Mr. *Sympſon* and two or three more ſpeaking together very confuſedly, cryed out, *No, no, we ſhould not ſpeake except thoſe Brethren that came along with us would depart.* To which anſwer was made, 'That vve deſired their company to teſtifie to the Truth of 'vvhat we had to ſay. And then the brother vvhich ſpake firſt would have gone on, but ſeveral of them cryed out together very confuſedly, as before, to which vve replyed, 'That having ſought the Lord 'therein before our coming, we could not give way thereunto; but 'ſince they did refuſe to hear, vve vvould depart. And in a ſhort time after vve ſent them the ſubſtance in VVriting of vvhat was then intended to be ſpoken. A Copy whereof is as follows.

Dear Brethren and Sisters in our Lord Jesus Christ,

SInce your unkindneſs towards us the laſt[*l*] time we vvere with you, & after ſome ſeeking unto the Lord vvhat might be our duty yet further, this is gathered to be his mind and vvill, That the ſubſtance of what was then upon our hearts to have delivered by word of mouth, ſhould be done in vvriting as vvell for your ſakes, as in diſcharge of our own duty according to the Rule of the Goſpel; and therefore vve intreat that you will ſuffer us hereby to plead a little vvith you for truths ſake, and vve hope it is unfeignedly upon our hearts to lay your great ſin before you from ſome ſenſe of the great diſhonour brought unto the Name of the Lord by you; and let theſe lines be patiently read through, before you judge your poor unvvorthy brethren and ſiſters; for we can truly ſay that we deſire to mourn and groan in ſecret for you, as well as for our own vveakneſſes, and this is ſome part of our joy, *That in ſimplicity and godly ſincerity* many of us have been by the ſpace of two years and upwards endeavouring to get your feet (as well as our own) out of the Snare of the apoſtacy of this day, having compaſſion of you, as of our own ſouls; for we are in ſome meaſure perſwaded, that ſome eminent hand of the Lord will be manifeſted in due time to diſtinguiſh, between thoſe *that ſerve him*

(*l*) We mean that time, wherein we intended to deliver this Admonition by word of mouth, and had teſtified thereunto according to the Rule of the Goſpel, *Matth.* 18 16, 17.

faith-

faithfully, *and those that serve him not.* In the first place therefore we pray you to consider the *six great and scandalous sins laid to the charge of the brethren among st you wearing the Sword*, which for brevity sake we shall here onely mention, referring you to our paper already given in for a more particular knowledge thereof, wherein We desire the Scriptures in the margent may be diligently perused, and some remembrance had of what the Lord did inable us to speak from them when our Paper was debated in the Church, although it is very well known so much liberty was hardly obtained.

First, *Treason against Christ as King and Prophet of his people, and King of Nations also*, for the latter part of the late War did run in that Channel. Likewise against the faithful and well-affected in this Nation, whose Liberties and they are made bond-slaves to their brethren, though some blood was spilt, and treasure spent to obtain it out of the hands of the late Tyrant.

Secondly, *Covenant-breaking, and false swearing*, having engaged before the Lord and his People to perform the good promised on the behalf of Christ, his People, and the Nation, which are now broken in the face of the Sun.

Thirdly, *Oppression by* * *Tythes, Taxes, &c.* upon the bodyes and consciences of the Lords People, and the well-affected of the Nation at this day.

* The man in Power bids her Jesuy & others call him Iugler if tythes were not taken away by the third of *Septem.* 1654.

Fourthly, *Persecution of Saints*, many of the Lords people having been, and some are still imprisoned for their testimony on the behalf of the Lord, his Cause, and the Nations liberty; and therein the Souldiers are altogether active, there being no rule, not so much as according to the Law of the Land, to justifie their practice by Civil Officers.

Fifthly, *Maintaining Antichristian Laws, Statutes* and *Customs*, contrary to former Engagements and Declarations, by which the Saints of old have suffered, and some do now suffer at this very day.

Sixthly, *Hereby the hearts of the righteous are greatly grieved*: for that brethren (at least professing themselves so to be) should be active in abetting and supporting so great wickedness.

That these sins were plainly proved against our brethren wearing the Sword now amongst you, is very manifest, not onely in general, but also in a great measure particularly, and therefore shall leave it unto the Lord who judgeth righteously. Yet we do hereby humbly admonish them of their evil, as being very great and scandalous.

After

After this there is laid down several Queries how we were in duty bound to withdraw from them, and by the same Rule to admonish and withdraw from your selves, as being partakers with them, having made your selves [m] guilty of their iniquity by your vote of communion with them: And this we do in obedience to our Lord Jesus Christ, who hath commanded us to *withdraw from every brother that walks disorderly*, though herein we would distinguish between such of our Brethren & Sisters as do plead for, encourage, and support them in their evil; and others who for want of a true knowledge & understanding thereof, together with the overawing of some amongst you (as we fear) are notwithstanding in their degree also become partakers with them in their evil.

[m] Guilty; for they are hereby encouraged to keep their places, whereby the Man in Power is encouraged to go on in his apostacy, and to judge himself (in pretence at least) to be in a good condition; for when he hath been told, That he had not the love of good people as formerly; and that many were grieved at his present actions, he replyed, *They were but a few inconsiderable people who were disaffected, for the greatest part of honest men in the Army and Churches were for him, and approved of what he had done*; which apprehensions are begotten by members of Churches, and other professors holding places under him; for whilest they do so, their tongues are tyed, that they dare not openly speak their minds, though they really apprehend, yea, and will to some confess, That the present state of things are out of course, and are not so honest as in the day of their straits they declared they should be. Wherefore doth it not concern the Churches to take heed how they encourage those (by continuing them among them) who abet and uphold the present apostacy, lest they become guilty thereof, themselves, and incur the Lords displeasure for so doing.

And here we desire so far to digress as to answer one objection, namely, *That our brethren the Souldiers desired leave to go off from us before we proceeded so far as now we have, but we would not.*

To which we answer, That it is to be considered their sins are very scandalous, and if so, such a practice would be contrary to the Rule directing in such cases, That if a brother, or brethren offend, to admonish them particularly, then more publikely, as he or they are found to persevere in their sin, that if the Lord will, they may see their evil, and repent, and not suffer them to go off without knowledge of their evil, for if they should, it may prove to the hardening of their hearts, and consequently to the ruine of their souls. Indeed, to have let them gone off, would have been much more ease to us, and pleasing to the flesh; for we did in some measure foresee how hard it would be in this rough path to follow the Lord fully, yet we take comfort in this, That our Cause is of God, and our hearts we trust (in the main) upright therein.

Now

Now we shall proceed to give you a short account how the Lord hath led us since our said withdrawing, wherin it will be manifest (if the Lord give you a spirit of discerning) that we have to this day been patiently waiting upon the Lord and you; to the end that if it had pleased our heavenly Father, it might have put you upon inquiry how far you are become guilty of the great iniquity of this day, which hath brought so great reproach unto the Name of the Lord, even through the World, but instead of inquiring and *smiting upon the thigh, saying, What have I done?* your practice doth demonstrate that you say, You have well done. Further, We desire you to remember, That the same Evening after the debate of our Paper, the whole Church being there, We desired their result, to wit, *Whether our brethren the Souldiers by what was offered, were not in a great measure guilty of the evil laid to their charge?* Whereupon our Brother *Sympson* spake to this purpose, *That the holy spirit had set a mark upon us for such as had made division; and therefore declared, that we were not persons fit to have a vote amongst them; neither should there be any vote had there unless we would depart.* Which words, though we cannot say he spake in the Name of the Church, yet we are sure the major part were [x] so silent, that notwithstanding he spake so unadvisedly, there was little spoken against it; so that for peace sake it was judged meet to depart at that time without the result of the Congregation.

[x] It is the great fault of Church-members and other professors in this day, and much discovers their darkness, that they approve their hearts no more to God, but are so much led (whether right or wrong) as their Pastor or some eminent member or person among them, steers their course; which low, carnal frame of spirit, (the more the spirit of the Lord is poured forth) will not onely stink in the Nostrils of his faithful people, but be condemned and dye; for the true spirit doth so redeem those who have it, from the fear and favour of man to God, as they will follow no man nor things (let their pretence be never so high and glorious) further then they follow, and are for Christ, according to the Scriptures. 1 Cor. 11. 1.

Next after this several Brethren in the Name of the whole (withdrawn from you) were sent to *London*-house to desire, *That since you would not admit us to have a vote with you, we might by your selves have the sense of our Paper,* (to wit, that which was first given in) *but you wholly refused to give us a hearing of what we had to say.* Since which several Brethren in the Name of the Whole, were sent to *Allhallows* upon a first day in the Afternoon, after breaking of bread, to know your sense Whether those Words spoken by our Brother *Sympson,* (to wit, *That we were marked by the holy spirit for such as had made a rent in the Church, and that he admonished us of our evil therein, in their name.* Likewise whether by their vote of communion with the Souldiers, this

this were not to be taken into the vote, to wit, notwithstanding the evil laid to their charge, to the former they said, *They did not remember any admonition*; but to the latter our Brother *Sympson* said, *That we might know their mind by their practice*, to which they were generally silent, none contradicting what our Brother *Sympson* had spoken; whereupon those brethren took their leave, and departed out of the Vestrey, for the Message was only delivered to the brethren, being fifty or sixty in number, or thereabouts, it not being thought meet to speak in publike, first, because many strangers were present. Secondly, We did desire to order it as might make most for peace.

After this, upon further inquiry what our duty was yet to do, notwithstanding so much means used to provoke you to jealousie, and no fruit of it but hardnes of heart, and a further closing in with the present evil by your continued practise. There were several *Letters* of our brother *Sympsons* presented to us, *Dated from Windsor Castle*, when he was a prisoner there, it being judged that the Lord was eminently present with him, as by the said Letters will appear; Which Letters being read among us, the Lord was pleased so generally to melt our hearts in the sense of that spirit of truth We judged then to be breathing in him; but his present frame of heart compared with what it was then, seeming to us as contrary as light to darknes: It was thereupon concluded as a duty incumbent upon us to appoint several brethren in the Name of the Whole, to take those Letters, and in love and meekness to read them to our said brother, to the end, that if the Lord so please he might thereby consider *from whence he is fallen, and do his first works*, hoping also that he might thereby be brought to consider whether he had not missed of the Will of God in endeavouring not onely to excuse, but (as We judge) to countenance our brethren the Souldiers in their evil Way. But oh! that which We desire to mention with grief and sorrow of heart, instead of receiving us in love, as We came unto him, and giving us leave to open our hearts before him, he absolutely refused not onely to pray with those brethren sent by us, but also to entertain them in our Name as brethren, or to admit any conference with them upon that account, in regard *that we were by him admonished in the Name of the Church of our evil in making a rent and division*, as he said. *And since that* (he said) *they had waited upon us to see if we would return and repent, but we not returning, they looked upon us as Heathens and Publicans, and that he did so look upon us also. And for the Letters they were directed to the Church*, (meaning your selves without us) *and that if they had any thing to question him, or us with him, he would make answer*

unto them. Vnto which this Answer in general was made, 'That We 'humbly thought he spake an untruth, in that We could not remem-'ber there was ever any such Admonition given us as yet, much less 'had We any account that We were esteemed no other then *Hea-'thens and Publicans*. After the Brethren (sent by us to him) depar-ted, being much grieved that our love should be so returned upon us, (but so it was, the Lord lay it not to his charge if it be his Will) upon further seeking to the Lord what was our next Work, it was thought meet, That as We had been a long time waiting upon you by patience and much long-suffering, as We judge, (our Weakness excepted) having laid the sin of our Brethren before you by our selves, and of your own evil in abetting them; (some more, and some less) but instead of returning from your evil, you have fallen in with it more directly in [o] revoting communion with them; so that your practice is no less to us then adding sin to sin: And particularly our brother *Kelzey*, who confessed more, as having a hand in the Government at its first rise, then We could prove, though at first he denyed it: Likewise, That he had summoned some persons to shew cause why they would not pay tythes, from whence did follow further trouble to those persons by his Deputy so far as they were taken into custody, til they had made their composition.

[o] It seems they were not contented with their first vote in declaring communion with the Souldiers notwithstanding their evil, though at our first coming off, they disowned that by saying, *That they did only declare a continuance of communion with them as Souldiers, without respect to the evil laid to their charge.* But by revoteing communion with them, they have plainly declared the evil laid to their charge to be no evil; and so have directly justified them therein. And that their evil who approve of, and uphold the present Apostacy, may more plainly appear, see the following Scriptures, *Numb.* 27. 3. to 7. *The Daughters of Zelophead* to cleare their title to a portion of Land, they claimed in right of their deceased father in the Land of *Canaan*, pleaded, That he *dyed in the wilderness in his own sin, and was not in the company of Korah* (and those with him) *who gathered themselves together against the Lord*; implying, that if he had been among them, and standing on their side when they opposed *Moses*, and *Aaron*, &c. who were going to possesse the Land of *Canaan*, (a type of the work of our day) was greater then any other of his sins, and that which would have cut him and them off from such a portion of Land as was allotted to those who followed the Lord to his foot in the work of that day: And is not the Souldiers Sin the same?

* *Mat.* 18: 16: We ought now according to * Rule, to take with us several brethren full of Grace and godliness, faithful to the Lord and his Cause in this day, and spotless in their lives and conversations, who might go along with us as Witnesses in our further Testimony against so great evil, that out of the *mouth of two or three Witnesses every word may be established*, and accordingly We did present our selves with the said bre-

brethren, intending to have laid the evil before you, and thereof in brotherly love to have admoniſhed you, as We now do by theſe lines in VVriting, becauſe you would not vouchſafe us to do it otherwiſe. Likewiſe to this further end, That none of our brethren and ſiſters may plead ignorance of the end of our coming at that time, having ground to fear that many are, whoſe conditions We deſire to tender as our own ſouls, were We in their eſtate. But it may be objected, *That we might have had liberty to have ſpoken what was upon our hearts when we were laſt with you, had thoſe friends which came with us departed according to your deſire.* To which We anſwer, 'That our coming 'there at that time was in obedience to a command of our Lord Je-'ſus Chriſt, to wit, That when a Brother or Brethren will not hear, ſo 'as to return from his, or their evil, being privately admoniſhed, We 'are then to take other Brethren with us as VVitneſſes to vvhat we 'ſhould ſay; ſo that had we given way to ſuch a motion, we muſt 'have made void that Ordinance of Chriſt; moreover we our ſelves 'had been with you ſeveral times by our ſelves, as is already mention-'ed; beſides the ſins laid before you are publike, and not private ſins, 'and *therefore needed not ſo much ſecreſie.* Thus deſiring you will receive this Admonition in love, being done (we hope) for Chriſts ſake, and in tender regard to your ſouls: VVe ſubſcribe our ſelves

Dated the fourth of the
11. Moneth,
1656.

Your poor unworthy brethren and Siſters, who do apprehend that as truth is with us, ſo the power of the Church reſts in us.

Signed in the Name and by the appointment of the whole, none contradicting { *John Proud*, *Tho. Cary*, *Caleb Ingold*, *James Chadwick*,

AFter the delivery of the ſaid Admonition in writing, we continued waiting upon the Lord to ſee what good would be wrought upon their hearts thereby, but inſtead thereof in ſome ſhort time after they ſend unto the ſeveral Churches in the City without our knowledge or conſent (as they did when we ſent in our firſt Paper) to the end they might ſend choſen men from amongſt them to hear and determine

ascertaine the matter in difference between us, which we did a little wonder at, hoping rather, the sense of their evil laid before them might have provoked them to a godly jealousie, but so it was, that the *Pastors* and *Elders*, with *chief men amongst the Brethren in the Churches*, were sent according to their request the 26 of the 11th. Month, 1656. But before we give an account of what passed that day, we shall crave leave to hint thus much, That after our knowledge of their intention to send to the Churches as aforesaid, and before the day of their coming aboveſaid, not knowing under what tryal we might come thereby, we set our selves to seek the Lord by fasting and prayer, to know what might be our duty therein; and as the result of our waiting upon him came to this conclusion, That it would be most for the glory of God to choose out several brethren from amongst us to give in our Reasons unto the Pastors and Elders of the Churches, (when they were met with the other part of the Congregation) why we could not admit they should hear the matter in difference between us. And accordingly five Reasons were drawn up, and committed to six brethren to deliver in writing, or by word of mouth, as they should see cause. The Reasons should be here inserted, but because they will be most proper for perusal when given in to the Pastors and Elders at their meeting, we shall refer the Reader thereunto, pag 38. and so proceed to give an account of that dayes meeting. When the *Pastors* and *Elders*, *&c.* of the Churches were met, the six brethren chosen by us, according to appointment were there present, & when they came first into *London-House*, (the place of their meeting) they found Mr. *Sympson* in prayer, and after he had ended prayer, he proceeded to give a Narrative of what had passed between us and them to that day; but with how much partiallity in many things, and in some things direct [p] untruths the brethren then present by our appointment can testifie. After he had ended his Narrative, Mr. *Nye* (chief speaker of the Pastors and Elders, *&c.*) stood up, and spake to this purpose to Mr. *Sympson*, *That he had given in a large Narrative of the matter in difference, which containing many things, would require some time to be searching into; but before any*

[p] *Mr. Sympson* asserted these three things in his Narrative; first, *That he admonished us in the Name of the Congregation.* Secondly, *That we had nothing against our Brethren the souldiers but meerly their places in the Army.* Thirdly, *That we went from House to House to get away members from them.* How far the two first are untrue, we think the Reader by what hath been already laid down, may be able to judge. For the third, we can clearly acquit our selves, having been so far from any such practice, that those of us whose wives are members of the Congregation, have not been provoked by us, but have wholly left them to be guided by the Lord therein.

any entrance be made thereupon, he desired to know whether any of the other part gone off from them, were there, if they were, he did desire to hear something from them in this case, & did hope that the Pastors & Elders there present would be very careful how they did u *intermeddle therewith, for if what he had heard herein were true, it was a marvellous good separation, & upon good grounds*, or to this effect. After this a Brother of ours stood up, and spake to this purpose, 'That after solemn waiting upon the 'Lord, several Brethren in the Name of the Whole withdrawn from 'that part of the Congregation, were there present, being chosen 'to present unto them in love and humility, the Reasons why We 'could not admit of their hearing the matter in difference be-'tween us, but before that, they desired the liberty of three Questi-'ons if it might be granted, and then the Brother which spake kept silence to hear their Answer. Upon which Mr. *Nye* stood up again, and said, *It was but reasonable that we should have our liberty.* Hereupon the Brother which began, stood up, and proceeded with the following questions, two to the Brethren and Sisters from whom We were withdrawn, and one to the Pastors and Elders, *&c.*

u It being as he said, so great a ease of Conscience; And which indeed is so to us.

Quest. 1. Whether they did look upon us as part of the Congregation. To which Mr. *Simpson* made answer, *That sure we were, for he knew not when we were dealt with, to the best of his remembrance.*

Q. 2. We humbly propose to the Pastors, Elders, and Brethren of the Churches now present, Whether they were all of them sent and chosen by their respective Congregations.

Here there was a great silence, but afterwards several of them spake, some saying, *That they were chosen by their respective Congregations*; others, *That they were sent unto as particular persons*; Whereby it was plain there was a disorder in their choice, which was in love acknowledged by them.

Q. 3. Whether the *Pastors*, *Elders* and *Brethren* of the respective Congregations then present, were invited and sent unto in the name of the whole Church?

Here several of them were at a stand, not knowing well what to say; but they generally gave in at the last, *That they were sent unto in the Name of the Church*; Which was not so, for that themselves in answer to our first question acknowledge us to be a part, and what was done in sending for them, was without our knowledge or consent.

After this one of our Brethren stood up, and desired liberty to give their Reasons in our Name, Why they could not condiscend to the hearing the matter in difference by the Pastors, Elders, and Brethren

thren of ſeveral Congregations then preſent; Which are as follows.

1. We conceive it to be contrary to the practice of the Churches of Chriſt in the New-Teſtament, that brethren of other Churches (though choſen by conſent of their reſpective Congregations, ſhould hear a Church-controverſie without the conſent of both parties amongſt whom the difference is; ſee *Act.* 15.1,2,3. the whole Church at *Antioch* ſent to *Jeruſalem* about *Circumciſion*, as well thoſe that were againſt it, as thoſe that were for it.

Upon this Mr. *Nye* ſtood up, and did acknowledge that *there was a plain diſorder and miſcarriage in their choice every way; but deſired to know whether notwithſtanding ſuch miſcarriages, the Brethren in our Name had power to enter upon the debate.* To which one of the brethren ſpake to this purpoſe, *That they had ſeveral Reaſons more to urge, and then they ſhould make further anſwer.* And liberty being granted, the brother who began proceeded to the next reaſon, *viz.*

2. That it ſeems contrary to Morality, much more of Chriſtianity, for members of other Churches to enter into the debate of a Church-difference, when that part of the Congregation with whom the difference was, did not chooſe any of them; neither had they knowledge of the matter till the other part reſolved upon it, and had ſent their meſſengers to invite them thereunto.

To this Mr. *Nye* ſtood up and ſaid, That *it was indeed contrary to the principles of Morality*, and then was ſilent, whereupon the brother proceeded to the third Reaſon.

3. That We ſhould betray the cauſe of our Lord Jeſus Chriſt, to give it up unto the Judgement of the Paſtors, Elders, and Brethren then preſent; Firſt, In regard they came not with our conſent. Secondly, For that againſt ſome of whom We might have juſt grounds of exceptions if it were meet to ſpeak of it at this time.

4. It ſeems to us prepoſterous to enter upon ſuch a Work till We had the reſult of the whole Congregation about the matter in queſtion, or of that part at leaſt from whom We are withdrawn, which We have not had, though We often intreated, and ſent to them about it.

5. The foregoing Reaſons being true, we humbly conceive that if a debate of the matter in difference ſhould at this time be admitted, we ſhould walk out of Gods way, and ſo not obtain the promiſed [q] bleſſing in matters of that nature.

q Iſa. 64. 5.

Theſe

These Reasons were no sooner given in, but the Pastors, Elders, and Brethren of the several Churches there met together, rose up suddenly, to goe away; which Mr. *Sympson* observing, he asked them before they were gone, *Whether they would give them no advice in the present business*: To which Mr. *Nye* made answer, That they were not in a capacity, as things stood, to give any advice. To which Mr. *Sympson* said, *What? no advice!* Whereupon Mr. *Nye* replyed, That the least they could do was to make a tender unto us whether we would joyn with them in sending to the Churches; and this was all the advice they could give; and so they departed; and presently after those brethren sent by us came away also, but as they were going, one of the other part that sate in the speaking place, asked the brethren sent by us, *whether they would embrace the advice given?* To which answer was made, That they were no more then six brethren intrusted by us to give in our dislike of what they had done, but were not impowred to meddle wth any thing else, but if they had any thing to offer, they knew our time and place of meeting, when, and where the whole being present, they might if they pleased tender any thing they thought meet, & so those brethren came away. But the same day in the Afternoon being our time of meeting to edefie, and *build up one another in our most holy faith*, two brethren came to us from them with the same Message, which was received in love, and this onely given in answer, That we should consider of it, and return an answer so soon as conveniently we could. And accordingly either the same day, or the next first day following we concluded upon a day to spread their Message before the Lord, which when done, we sent them a return within a fortnight after by messengers of our own; the answer to their message should be here inserted, but being contain'd in our next Paper, we shall here omit it. Now the Reason why our Answer was given in writing was, for that those our brethren who declared the same verbally, brought return unto us, That they desired it should be so, pretending that they did not understand it, or rather (as we may say) it not suting with their desire, they would not understand it, but however upon this report unto us by those brethren who were sent in our Name, some from amongst us were appointed to draw it up in Writing, and present it to the whole for their approbation, which was accordingly done; but the same day it should have been brought in to us, we received another message from the other part of the Congregation, which should be here inserted, but it being also contained in our next Paper, with our Answer thereunto, we shall purposely omit it, and refer the READER to the same.

Our

Our Answer about sending to the Churches in the the City, to hear the matter in difference between us: Together with another Message from the other part of the Congregation, wherein they desire us to joyne with them in keeping a day of fasting and prayer, with our Answer thereunto.

Dear Brethren and Sisters in our Lord Jesus Christ,

UNderstanding by the brethren who were sent in our Name unto you, to give a return unto your last Message, that our Answer was very ill relented, and because it was not in full compliance with, and according to your expectation, they were not suffered to speak our mind that was upon their hearts, without much interruption by some amongst you, as it hath been customary for the most part since our withdrawing from you, which We cannot but look upon as arbitrary amongst men, much more unsavoury among Saints, though you seldom received such unkindness from us, as we can remember; and not onely so, but We our selves are looked upon as such who act in hypocrisie, which We hope the Lord hath, & will preserve us from, for such shall be sure to finde the weight of his indignation at this day, *Isaiah* 33.14.

The consideration whereof, together with that invitation We received from some amongst you, not opposed by any, hath engaged us to send the same in Writing, that so there might be no mistakes or mis-interpretations of what was then spoken, or advantage taken through our weakness to blemish so blessed a Cause; and we trust, that upon looking back into our own hearts, there is found a root of uprightness in the management thereof, and that it is not wilfully in our hearts to speak or act hypocritically, whatever some amongst you do say, or apprehend. But before we come to the Answer it self, being the chief drift and scope of these lines, we humbly apprehend it necessary to lay before you the several Reasons last given in, when without our consent desired, you were pleased in the Name of the Church to send for several brethren to determine and judge of the matter in difference between us.

The Reasons as they were laid down in this Paper, being already inserted in the *foregoing Leaf, we do here purposely omit them, as being a needless repetition.

*Viz. pag. 38. of this Book.

These Reasons you very well know the Lord did make so convincing to those brethren who came at your request, that upon knowledg thereof they absolutely refused to meddle therein till such time as you

you had advised with us, or at the least asked our consent: Now We hoped that before you had made any further progress, you would have laid before the Lord those [r] two disappointments you had received, and in a due sence thereof, enquired into his mind and Will; but instead thereof at the same time, without so much as the least lying low before his face for the same, did forthwith send your Messengers unto us, to know *whether we would join with you in sending to the several Churches for hearing of the matter in difference*; Who were somewhat pressing upon us to have a present return one way or other, which We durst not adventure upon for two Reasons; First, in respect of our own weakness and insufficiency, being poor foolish creatures. Secondly, In respect of the weight of such a Work, not being to be done without solemn seeking to the Lord, that being the Way he hath appointed to lead, advise, and instruct his people about any business they are dark in, and accordingly We did send Answer by your Messengers to that effect. The next first day being a full meeting of the Congregation withdrawn from you, We did spread your desire before the Lord, and sought of him a right Way, how far We might comply with you therein; and in the close of the day after much discourse about it, judging likewise that We had the Mind and Will of God, came to this result, That before We could give a direct answer to your desire, that you would be pleased to give us your positive judgement, Whether those Brethren of the Army were guilty of those sins laid to their charge by us, or no, which We have often desired, intreated, and sent to you about, but could not obtain it to this day, as is expressed in our fourth Reason before mentioned, to which We then received this return, *That you were not in a capacity to answer us therein, because you were divided into three parts, some judging they were under those sins, others, that they were not; and a third party could not tell whether they were, or not.*

This Answer thus returned, with some other circumstances not considerable here to be inserted, We did spread it before the Lord, together with your former desire, and in the end came to this conclusion, That We were wholly dis-satisfied with your Answer to our last request, apprehending it somewhat strange that you should be unanimous in revoting communion with them after so plain proof of their sin laid to their charge, especially some of them, and [illegible]

[r] The Reader may remember that in pag. 22. several Brethren of other Churches were sent for by them to hear the matter in difference, which they refused till our first Paper given in, was debated in the Church; likewise the other three mentioned in this Paper, which are the two disappointments broken of

not

not be united in your judgments whether they were under those sins or not: And though We might hereupon wave any return to your desire, till We had your plain answer thereunto, yet least it should be judged that We were unwilling, or fearful the *Cause of Christ* We are engaged in, should have the hearing amongst other brethren, We did thereupon for the Name and Honour of God, and clearing up our integrity herein, and for the further manifestation of truth, with all due saving to those [1] two *Admonitions* already given, conclude, That We were, and are very willing, and shall rejoice therein for Truths sake, to comply with your desire with this limitation, That We might according to our Christian liberty in this extraordinary case, choose on our part faithful Brethren, many of which had hazarded their lives for the Name and Cause of our Lord Jesus Christ, so openly betrayed at this day, against whom We trust there shall be no just grounds of exceptions as to their lives and conversations, and you may proceed to send unto the Churches on your part, as you shall think meet: Now least the objection you made when the Brethren were last with you by our appointment, to wit, That *by this Answer we do waive that our selves which we have prassed upon you, about sending to the neighbouring Congregations, when we were not willing to join therein*; Which we do plainly deny; for we never moved it unto you, much less pressed it upon you, but your proceeding herein hath been your own voluntary act without us, though indeed we excepted against your practice as it was by your selves without our consent, therewith also apprehending your present estate to be no less then the plain fruit of open backsliding from the *Cause of our Lord Jesus Christ*, though we desire to mention it with fear and trembling and due respect unto some amongst you, as not so guilty herein as others are, likewise we have ground to fear, that most of the Churches of Christ in this *City* are more or less tainted with the sore *Apostacy* of this day, not that we delight in such reflections, but desire to speak it with *humility, grief*, and *sorrow of heart*, and should be glad there were no just ground for such a jealousie. This pre-considered, it seems more obliging unto you to follow that practice, then unto us at this time, and may excuse the formality of the practice on our part, and the rather, when you proceeded in such a way not onely without the consent, but without so much as a tender thereof unto your brethren and sisters, joyntly concerned therein, until this last time, which was not so much of your selves, as seemingly necessitated thereunto by those Brethren of other Churches, who refused to advise you in, or hear any thing of the matter in difference till at least

you

(1) Those two Admonitions are contained in our first & second paper delivered in unto them

you had asked our consent and approbation thereof, and therein you may please to remember the streis of their refusal did lye to heare ought you had to say, and if so, we humbly apprehend it will take off that scandal of *hyp. crisie and changednes of mind*, laid to our charge by some amongst you. Thus having given you a brief account of our last Message, together with what hath passed between us and you since our last Paper was given in, having therein unfeignedly, and in all plainnes opened our hearts unto you, we shall not add more, onely desiring, That in case you do not think meet to receive our tender herein, but proceed as formerly you have done, that then you will favour us so far (or rather the Truth) as to see this Paper be read unto the Brethren you shall send for, before any proceeding be, & afterward the other two in their order, as your intention was the last time the Messengers of other Churches were with you.

Intending here to conclude, not having ought considerable to add, some of our Brethren inform us of a Message received from you the last sixth day was a seven-night, to be communicated to us in words to this purpose, *That you did think meet to offer unto us, that there might be a day of solemn fasting and prayer unto the Lord, wherein you desire our conjunction, the chief end of the duty being upon these three accounts; First, That both you and we might be deeply humbled before the Lord, and be made sensible of all our evils and miscarriages (especially as they do relate to the present difference between you and us). Secondly, To enquire of the Lord a right way what you and we ought to do for the healing of it. Thirdly, That if there were any other thing we thought necessary to be put in, we had our freedom to add thereto.* The consideration whereof hath put us upon a further enlargement in writing by way of answer, and to which we desire to give this humble Reply, That as to the Work of humiliation it self, and a day to be appointed in order thereunto, we do fully approve of, as being not onely a Gospel Ordinance, but also incumbent on the Lords People in this day of sore affliction, and time of *Jacobs* Trouble, not onely as it may relate to our miscarriages & evils committed since our first withdrawing, wherein we desire to acknowledge before the Lord and you, that herein we have ground sufficient to lie low before him, and cover our Faces with shame in the sence thereof, so far as it may not eclipse the riches of Grace in our Lord Jesus Christ, but also in respect of the crying evils, through the backsliding of professors under so great light, which we fear doth fore-run some sore judgement upon this Nation in general, and upon professors in particular, but how to join with you as the case now stands between us, we can see no Scripture-

bottom, or rational ground for the same, it being pre-supposed first, That you have amongst you those that are guilty of gross and scandalous sins, upon which account We are withdrawn from you. Secondly, That you have not onely voted communion with such persons, notwithstanding their sins, but by a second Vote, and continued practice, justifie them in their evil; and so many of you are become greatly partakers with them of their evil deeds, and the rest also, though less guilty. Thirdly, That you have so far own'd and approved of them, as to forget their evil, and charge us your poor brethren and sisters with making a rent and division for doing our duty, when they indeed are the persons from whom the offence first came, and some chief among you as greatly guilty as they, by pleading for, and countenancing of them, and so properly to be charged with making a rent and division in the Church. Fourthly, You have endeavoured to carry it on against us, so as to take upon you the power of the Church without us, and thereby would have proceeded to admonish us for making a rent (as you say) in the Church, had not the Lord wonderfully fortified you in all your endeavours that Way, though We should have rejoced therein, being comfortably satisfied that it would have been for his Name sake, because We are contending for truth against the great iniquity among you, and so the persons offending, with their Abettors, (though the greater number) to be admonished, and withdrawn from by the lesser, which if true, then the power of the Church resides in the Lesser number, and this in effect is no more then according to the * practice of all the Congregational Churches in their withdrawing from the Parochial Churches.

* Note.

Dear Brethren and Sisters, these things are plain and true, and therefore bear with us, for We have yet longings of heart after you, and desire to mourn and grieve for you, that if it were the Will of our heavenly Father you might be recovered out of the Snare, and do trust many of you will; but in case We should join with you before the least acknowledgement of your evil, *Would not we return to you before you returned unto the Lord?* and so come under the reproof of that Scripture, Jer. 3. 1. and that also in 2 Cor. 6. 17, 18. Yea, Would it not rather be a grieving of the Spirit, and making light of so precious an Ordinance as Prayer is? Have We not some sad experience hereof already, in that day of Prayer kept with you when our first Paper was to be debated? What contrariety of spirits did then appear? Were We not in the duty deeply judged and censured by one of the chief amongst you, when We came to lay the matter in differ-

ence

ence before the Lord? If so little comfort then, sure less now, *Can two pray together except they be agreed?* We do therefore humbly apprehend before any such conjuction be, that you will first inquire into the great evil amongst you, and *not to eat with such persons*, but in brotherly love to *admonish* them, and then to waite and see whether the Lord will humble them in the sence thereof; if this were done, We know that the consequence on your part would be to lye low before the Lord for complying with them to this day; and when you shall manifest repentance by such a Work, then We should have joy and comfort in joyning with you, to be further humbled before the Lord, and also to lie at the Lords and your feet, as to any other thing you should desire of us for his Name sake; for We hope it is not in our hearts to be *lifted up above our Brethren*, but onely to be faithful unto the Lord in a day of so great Apostacy.

Now as to the second thing, about *seeking to the Lord for a right way what you and we ought to do for the healing of the breach between us.* This seems to turn the goodness of the Lord upon himself, and to forget his loving kindness, yea, to deny that We have been in a right Way, after so much seeking unto, and waiting upon him for direction and counsel from time to time; yea, give us leave to say, That we humbly judge the Lord hath led us in a right path to this day, and hath made *darkness light, & crooked things straight* before, as well as since our first withdrawing. Moreover, wholly to question the ground of our proceedings to this day, would be also of great reproach and dishonour to the *Name* and *Cause* of our *Lord Jesus Christ*, and pre-declare to any discerning eye, that We are returned from whence We vvere withdrawn, upon no solid substantial grounds.

To the third, namely, *That if there were any other thing necessary to be added, we might have our freedom.* This we conceive needs little return, respect being had in our answer to the two former propositions. Thus desiring a tender construction (if it may be) of what is here laid down, as to your last Message, and chiefly to eye the first part, as it relates to the choice of persons for clearing of the difference between us, We remain.

Dated the first day of the first Month, 1657.

Your poor unworthy Brethren & Sisters mourning for you, yet apprehending, that as truth is with us, so the Power of the Church rests in us.

Signed in the Name and by the appointment of the whole, none contradicting

John Proud,
Tho. Cary,
Caleb Ingold,
John Sealey.

After

After the delivery of this Paper, We continued waiting upon the Lord as formerly, expecting a return, as to the contents of the first part thereof; relating to the choice of persons by us and them to hear the matter in difference, which many of us did the more earnestly desire, not onely for the further manifestation of truth, but also to take off that scandal laid by them upon us, *That we were altogether Judges of our own cause, and would not admit of the hearing of it by others*; but three months time expiring since the delivery of our said Paper, or thereabouts, and no return given unto us one Way or other, it seemed to many of us that their silence was a flat denyal to our tender to the first part of our said Paper, which put us upon further inquiry into our duty; and to that end a day was set apart to seek the Lord for advice and counsel, and the greatest part whereof being spent upon that account, we then came to enquire of each other what the Lord had set upon our hearts as our further duty, and after some discourse about it, came to this result, *That having made so many tenders unto those from whom we were withdrawn, with so little effect, we had no hopes to obtain our reasonable desire from them, and therefore judged it our duty to proceed to the work of separation.* And accordingly some Brethren were chosen out from amongst us, to make a draught thereof as the Lord should direct them, and yet hereby not to exclude any Message that might come in the mean time from the other part, neither to be too sudden about it, so that it was about five or six Weeks before the draught of separation was brought in; but after it was presented and agreed upon, it was questioned by some whether it should yet be given in for some reasons urged by them, unto which it was answered by others, *That they conceived the Lord would be much glorified in the delivering of it in as the unanimous consent of the whole.* But some again stood up and said, *That they conceived this would most glorifie God at present, (to wit) that we should revive the tender made in our foregoing Paper, notwithstanding their denial by their practice to this day.* But this was opposed again by others, judging *that it would be little effectual, considering how we had been dealt withall from the first day of our withdrawing, until now; however it was urged under this being our last step towards those from whom we were withdrawn, to be very diligent and watchful, least Satan should take advantage upon us at the last, and the Lord thereby be dishonoured; to take the advice of some upright and grave brethren who were faithful unto the Lord in this day of apostacy, and present our Paper of Separation unto them for advice and counsel, so far as the Lord should administer unto them.* Which was accordingly concluded upon,

upon, and the Brethren aforementioned, (to wit, *Mr. Caun*, Coll. *Danvers*, *Mr. Squibb*, &c.) who accompanyed us as *Witneſſes* when we gave in our Admonition at *London-Houſe*, were ſent unto, and upon their Meeting the Paper of Separation was delivered unto them, who received it, and in brotherly love took the matter into conſideration, taking their times and ſeaſons of meeting together, ſpreading it ſeveral times before the Lord in prayer; as we have been credibly informed, upon their deſire we did alſo deliver in to them about Papers, containing the ſum and ſubſtance of what had been done by us, as to thoſe from whom we were withdrawn, that ſo they might have the cleareſt knowledge of things as we were able to give them, and after ſome Weeks we received this return from them, *viz.*

That according to our requeſt they had been meeting together, and waiting ſeveral times upon the Lord, that they might be able to give us ſuch advice as they might judge to be of the Lord, and that as to what we had already done, they did conceive we had been graciouſly led by the Lord, and could not but own and approve of our proceedings hitherto but withall, did apprehend before any further proceedings ſhould be by us, (wherein they were very unanimous) *namely, That we ſhould yet once more make a further tender unto thoſe from whom we were withdrawn, about hearing the matter in difference between us, as formerly we had done, for theſe following Reaſons, viz.*

1. To the end that thoſe Brethren and Siſters of whom we write ſo tenderly in our Papers, might thereby be brought off from thoſe diſorderly perſons, or elſe be the more without excuſe, if after ſuch a tender made (though refuſed) they ſhall yet continue with them.

2. In caſe ſuch a debate be granted, it is conceived, that Truth of the one hand, and Iniquity on the other, will be thereby diſcovered, and the eyes of many opened, to whom the knowledge thereof ſhall come, or elſe we thereby the more vindicated, as to any further proceedings, if ſuch a tender ſhould be refuſed.

3. That thoſe Brethren whoſe advice had been deſired, will be the more cleared and juſtified in any further proceedings, whether a debate be granted, or not.

4. That the Meſſengers of the Churches called in by the other part of the Congregation, were ſo tender, as not to proceed without the conſent of both parties, therefore thoſe brethren whoſe advice we have deſired, could do no leſs then make ſuch a propoſal unto us, that if poſſible, a debate of the matter in difference may be obtained.

5 That

5. That though it is believed what is contained in our Papers be true, yet by such a debate truth will be made more plain unto those Brethren whose advice we have desired for their further proceeding, and justification before others.

6. That this VVork being of Concernment unto all the Congregations in the Nation, ought therefore to be done with as much consideration as may be, in regard the issue of it (if done in the spirit of the Lord) will be much for his glory, and the advantage of his despised and reproached Cause and People at this day.

After these Reasons laid before us, a Brother stood up in the Name of the whole, and gave them a kind acknowledgement of their brotherly love, *That there were any who would own and stand by the truth in such an evil day as this is; and for what they had offered concerning another tender to be made unto those from whom we were withdrawn, we should consider of it, with their Reasons inducing thereto, and according as we should be directed by the Lord, so we hoped it was in our hearts to proceed, and no otherwise.* And so those Brethren departed, after which a little time was spent together, and a day concluded upon to seek the Lord by prayer, as to what they had offered unto us; and accordingly at the time appointed we met, and in the conclusion of the day came to this result, *That it would be much for the glory of God, respect being had to the foregoing Reasons, to make another tender unto those from whom we were withdrawn, and that two brethren be forthwith chosen to acquaint them therewith.*

The substance of the Message delivered to the other part of the Congregation at Allhallovvs, the sixteenth day of the fifth Month, 1657. by the two Brethren appointed thereunto.

That they were sent in the Name, and by the appointment of the Brethren and Sisters withdrawn from them to present a Message unto them after seeking the Lord, as being that which they judge to be his mind and will concerning them, and is to this purpose.

Notwithstanding we had two several times already offered unto them for the further manifestation of truth, and clearing up our integrity in the matter and ground of our withdrawing, we did hereby once more make this further tender unto them, that according to the tenure of our last Paper given in, we might according to our Gospel-liberty in this extraordinary case, choose on our part men fearing God, and working righteousness, and faithful to the Cause of Christ,

Christ, in this evill day, and such who have hazarded their lives for the same whether in Churches, or out, to bear the matter in difference between us, and they might on their parts take the like liberty if they thought meet, there being no command, forbidding, or injoyning us to send unto Churches onely, in matters of Church difference, though we conceive it be a very equitable way, so to send unto Churches, did it not appear the generality of Churches are either silent under, or complying with the Apostacy of the day and in regard we had already waited about three, or four monthes since our first tender in this kinde without any return, we judged it meet to offer, that we might receive your answer one way or other, by this day fortnight. And so the two Brethren intrusted with the delivery of the said message came away, leaving it to their consideration. About twelve dayes after, Master *Jessy* accompanied with Brother *Palmer*, and Brother *Marsh* brought us an answer to the said Message, which is inserted in our next paper, it being thought meet to be given in writing that they might the more plainly judge of our Reasons, why we could not condescend thereunto, and likewise that it might either be a witness for, or against us for the time come. And is as follows.

A paper Containing our Reasons why we could not condiscend, unto the message, brought by Master Jessey, *accompanied with Brother* Palmer, *and Brother* Marsh.

Dear Brethren, and Sisters in our Lord Jesus Christ.

Upon the 28th. of the last moneth, we received a return to our last message by Master *Jessy* accompanied with brother *Palmer*, and Brother *Marsh*, and was in words to this effect. "That "himself with *Master* Knowles, *and* Master *Barebone*, were by you "acquainted with a message, received from us, being the same we "had formerly delivered. And in regard the matter in difference, "was by you referred to the members of several Churches, to do "therein, as they think meet of whom they were a part, they did

"thereupon give notice to the rest of their Brethren, intrusted "with this business, who meeting together, came to this result, to "which they have also received your consent, to wit, That they "thought it not reasonable, we should have the liberty of our "choice, provided those we sent unto be Church-members, chosen "by the consent of their respective Congregations; if so, they were "content we should have liberty, with those chosen by you, to speak what "we had upon our hearts, as to the matter in difference. But in "case they were not so chosen, although they might be Church-"members, yet they might not have liberty to speak any thing as to "the matter in difference, yet he said it was very likely that upon "our request some liberty might be given in that kinde. But in "case any chosen by us should not be actual Church-members, "though it may be granted for them to hear what was Contro-"verted, yet no liberty for them to speak any thing at all. Like-"wise such persons, so chosen, their names should be given in to "you, for approbation, as to their Principles, and Conversa-"tions.

Now the Reasons why we cannot condiscend hereunto, are these following.

1. As being directly contrary to the end of our message more at large contained in our last paper, not having therein exceeded our Gospel-liberty.

2. It is altogether needlesse to make choice of persons to hear a matter in controversie, and deny them liberty to speak unto it, if they have any thing upon their hearts to say.

3. To bind us up not onely to Church-members, but also in a great measure to the Churches for their choice, when it is very plain that the *Apostacy* of this day hath reached to the generality of the Churches, whereby there are few Zealous in the cause of Christ, though many faithful ones in other things, to exalt the *form* above the *power of Godliness*.

4. That it seemes to us directly contrary to the Principle of the Congregation, you so much pretend unto, which is, *To receive Saints, as Saints, and not as bound up to this, or that form.*

5. To condescend hereunto, is to undervalue the Spirit of the Lord breathing in several of his servants, who are not enemies but friends to Church Communion, though not formal Church-members,

bers, by reason of the foulnesse of the waters of the Sanctuary at this day, and whom we desire to esteem far better then our selves.

6. As there is no command injoyning us to Churches alone in this Case, neither is there any against it, therefore we humbly conceive our Gospel Liberty cannot be denied us. Moreover there is but one example in all the New Testament as we can remember, which was in the Church at *Antioch* sending to the Church at *Jerusalem*, *Acts* 15. About the matter of Circumcision, neither was there any visible *Apostacy* among the Churches at that day, as now is, else we conceive that the Church at *Antioch* would not have sent unto them about it.

These Reasons being premised, and the substance of our last paper relating hereunto considered, we do humbly declare, *That we can in no wise condiscend to a debate upon those conditions received from you, neither upon any other terms, then is mentioned in our last paper, and upon which account we refused at first; not that we desire to stand upon terms of advantage for our selves, were we not groundedly perswaded, the name and cause of Christ we are ingaged in, would very much suffer thereby.* Thus desiring to hear a return from you, if a debate of the matter in difference be really intended. And that we may have our free choice, without any bonds imposed upon us, or them, we shall chuse, provided they be men *fearing God, and working Righteousness*, any more then we desire to impose bonds on you, or whom you shall chuse, for which we shall wait 14. dayes from the date hereof, and in case of no return by that time, we shall be in no longer expectation thereof. We remain,

Your unworthy Brethren and Sisters, mourning, and praying for your return, yet apprehending that as truth is with us, so the power of the Church rests in us.

Dated the 4. of the 8. Moneth.
1657.

Signed in the Name, and by the Appointment of the whole, John Proud. Caleb Ingold.

 Accord-

ACcording to our promiſe we waited for a return till the expiration of the time mentioned in the ſaid paper, but having no Anſwer, neither any intention thereof, ſo far as we could underſtand, but rather an averſneſs thereunto; conſidering that they had committed our ſaid paper to the peruſal of the *Paſtors, and Elders*, of ſeverall Congregations, to whom, they ſaid, *they had given up our buſineſs, and were to be directed according to their advice*; who upon peruſal thereof, *approbated our deſire and tender therein, to be unreaſonable*. Yet was their advice, and propoſition refuſed alſo.

A coppy of the agreement of the meſſengers of the Churches met at Allhallowes *the* 11. *of the* 6. Moneth, 1657. *At the requeſt of thoſe from whom we are withdrawn about our paper, Dated the* 4. *of the* 6. Moneth, 1657.

1. That Perſons of approved Godlineſs may be endowed with wiſdom, to adviſe, and to help to heal breaches, as well as others.

2. That the Perſons that the diſſenting Brethren had choſen which were not Church-members were well approved of for Godlineſs.

3. For peace ſake, which we are to follow after, we judge it not unlawfull, but convenient, that ſuch Godly, and approved perſons, as are mentioned in the laſt paper, Dated the 4. of this Moneth, may freely be admitted, to hear, and adviſe, in the matter propounded, with the like number of ſuch, as the Church with Mr. *Sympſon* did chooſe.

4. Our advice is, that the number of Perſons ſo choſen ſhould not be many, not exceeding ten of a ſide at the moſt.

NOw it being ſo obvious that they not onely refuſed our tender, but theirs alſo to whom (as on their parts) they had committed the matter in difference, we judged it our duty to wait no longer upon them, being without hope after ſo many denialls, and therefore the Brethren to whom the ordering, and managing the affairs of the Congregation, was committed were appointed to perfect the draught of Separation, intended, and preſent it unto us, with all expedition:

tion: which was accordingly done, a Coppy whereof is as followes,

Our last Testimony, or separation from the Souldiers of the Army, being guilty of six scandalous sins; Likewise, from Mr. John Sympson, *their chief Abettor, and others with him; As also from the rest of those Brethren, and Sisters, we formerly walked withall, whom we desire to mourn for, yet, as they hold Communion with those scandalous sins, and Persons, must separate from them.*

IT is we trust some grief, and trouble of heart unto your poor unworthy Brethren and Sisters, that notwithstanding the Lord hath cast us into dayes of so great light, and profession, wherein he calleth upon all to *repent*, without excuse, or pretence of Ignorance, you should to this day not onely hold Communion with, but be justifiers of severall persons amongst you, that are guilty of such sins, as are not commonly named amongst men: which is the more considerable, in regard they are the sins of the *last times* into which we are fallen; yea your continuance therein, seemes to speak unto us, as if the custom of sin, had taken away the conscience thereof, in many of you: Indeed we have ground to fear, that many of you are so far become guilty, as to call their *evil good*, and our withdrawing from them, and you, upon this account *evil*. And although we have been now one whole year and half, or thereabouts, waiting upon you in the Lords way, by our withdrawing from you, wherein we have been desirous to exercise patience, and much long-suffering, and as we hope, with yearning bowels towards you in some measure, willing to have compassion, of you, as of our own soules, lest we should *also be tempted*; Likewise a year and half before our withdrawing, bearing our Testimony against the evill amongst you, so that had there been any heart in you to *purge out the old leaven* you might have *become a new lump* unto the Lord in so long time, and thereby have been a *vessel of honour, meet for the Masters use* in your generation; but notwithstanding their sin hath been so often laid before you by us, since, as well as before our first withdrawing; and having we hope out of love to your soules, as well as for the glory of God, in discharge of our own duty, admonished

manished the Souldiers of their evill, and your selves as their Abettors, according to the Rule of the Gospel, that if it had pleased our heavenly Father, you might thereby have been duly humbled, under his mighty hand, by *smiting upon the thigh, saying, What have I done?* and each one have considered, *from whence you are fallen and done your first works.* Moreover in regard it was imputed to us, *That we would have none to judge of, or know the ground of our withdrawing but our selves*; we did thereupon offer unto you, that *we were willing others should have the hearing of our Cause, or rather the Cause of our Lord Jesus Christ, wherein such poor worthlesse wormes as we are ingaged; Provided we might have Liberty on our part, to choose Persons of known Integrity, and Godliness, of whose faithfulness to the cause of Christ, we might have good grounds of assurance in such an evil day, as this is*; which by your practice you have absolutely denied us, and in stead thereof have sent a third time to the several Congregations in, and about the City, without our consent or approbation, that they might by their messengers, hear, and judge of the Matter in difference between us, though they have refused to meddle with it; And Oh, that the consideration thereof might yet at the last, put you upon some serious inquiry, what should be the minde, and will of the Lord concerning you therein, and whether a third denial of this kinde, doth not speak that you have so often gone out of the Lords way about that work, and, have refused such equal wayes, as might tend to the further discovery of truth as we humbly apprehend. Likewise about 7. or 8. weeks since, after seeking the Lord, and receiving advice from such as were faithfull to the *cause of Christ* in this day, we did *judge it our duty, notwithstanding your refusall in the day, yet once more to make the same tender unto you, as we had done formerly; That the matter in difference might be debated, in the presence of a certain number of godly persons, one half chosen by you, and the rest by us, and all of them having equal liberty of speaking, as occasion might require.* To which we received Answer, being little lesse then a plain denial of our tender, however we made a speedy reply in writing, that our willingness to such a work might appear, for answer whereunto we have been about four weeks in expectation, but having no return, we do discern that the Lord hath shut up your hearts from it; which doth the more plainly appear; for that we are informed, those Members of Churches, to whom you have committed the perusal of our last paper, did give in their Judgement, *That our desire therein was reasonable, and ought to be condescended unto,*

unto. Now we could wish that the sence of your great evil might lie more upon our hearts, wherein we would also not be unsensible of our own miscarriages in the management thereof, desiring we hope to mourn before the Lord for the same; yea we desire not onely in the words, but Spirit of the Prophet *Jeremiah*, to say, *Oh, that our heads were water, and our eyes a fountain of tears that we might weep night and day*, for our own sins and iniquities, as well as for the great abominations of this time, (being an open *Apostacy*, from the *Cause of Christ*, and this Nations *freedom* sealed unto in the late Wars, by the *Faith, Prayers, Blood, Tears*, and *Estates* of many thousands, of whom not a few were Saints) whereinto you are so greatly fallen; and it is upon the hearts of some of us, that if the Lord shall not mercifully, yet at the last send his Angel, and pull you out from amongst this *Apostatizing generation*, this may probably be your portion; That *Partaking of their sins, you may partake of their Judgements.* And therefore that we might be remisse in nothing, so far as the Lord hath discovered it to be his minde and will unto us; It is after seeking of his face, for Counsel and direction, and some searching of our own hearts, *judged to be our duty to leave this paper with you as our last Testimony, against the crying evils, and abominations amongst you, and cleaved unto by you, some more, some lesse, as is hereafter mentioned.*

First, As to our Brethren the Souldiers, We humbly *declare, and testifie, in the Name, and fear of the Lord, who is the Searcher of all hearts, they do appear unto us very manifestly guilty of those several sins laid to their charge by us, as being principall Abettors unto, and Supporters of the Apostacy of this day, headed by the Person now in Power, by whom our Brethren stand, and so stiffly contend for, as if they would justifie him in all his Oppressions, wherein he arrifeth higher, and higher, to the great reproach of the Gospel.* The sins we shall onely name being more largely set down in our first paper.

First, Treason having betrayed the *Cause* and *Interest of our Lord Jesus Christ*, and the *Nations Liberty*, contended for in the late Wars, which did manifest it self, First, In pulling down all

all Antichristian Laws, Statutes * and Customs any ways intrenching upon the Consciences of the Lords people in their publike Worship. Secondly, To prevent making any such Lawes for the time to come. Thirdly, To pull down all Lawes in any measure oppressing the bodies of the Lords people, or any others, that violence may be no more heard in our Land. Fourthly to deliver the Spiritual Church of Christ from the like oppression of Body, or Spirit, in any of the Dominions of Antichrist. Fifthly, To execute the Judgements written upon the great Whore who is drunk with the blood of the Saints. Sixthly, That Christ might be King in these Nations, and his Lawes our Rule to walk by. Seventhly, that Monarchy, or the power in one single Person might be extirpated, because opposing Christs Dominion, and utterly inconsistent with Common Freedome. Eighthly, That men fearing God, and hateing Covetousnesse might be in Authority, and no other. Now whether Treason be not comitted in all these respects at this day, and our Brethren therby become Traytors in abetting thereto with their swords in their hands, we shall leave unto the Lord who judgeth Righteously, and one day will make it known, when the thoughts of all men shall be revealed.

* Having before proved that there is an Apostacy, we now come to shew the rise of it; and is as followeth, When the War was ended at *Worcester*, the Lords people expected that the good things the Army declared for, and promised should be brought forth. Also, the man in Power, and the Army appear'd in words to do so to; And do blame, and pretend *they dissolved the old Parliament*, for not doing those good things, and likewise to call the Little Parliament, as men *fearing God*, and Principled to bring them forth, as also to Act for the Advancement of Christs Kingdom. And go on to say, that *something was at the door*, and that we were *at the edge and threshold of the Promises and Prophesies, and therefore should lift up our heads and rejoyce, however, if there were neither promise for this, nor prophesie, we should covet, and endeavour after the best things*, and do speak as to purity, in *Magistracy*, and *Governments*; as if none but who had the Spirit were fit to Act upon Christs account at this day. And likewise hint, as if themselves were a part, or at least had the Spirit of the *Stone*, which shall *break and consume all other Kingdomes, &c.* And as if the *Call* of the Little Parliament was a fruit of the Stones smiting (*quoting Dan. 2. 44.*) With many other excellent good words relating to the Calling of *the Jews*, and the glory that will be in that day; See his speech, to them, either by it self, or in *pag. 56. to 63.* of book called the *Looking-glass*. Now what did this hold forth, but that they would endeavour to bring things as near as might be, before Christ comes, in what they shall be, when he is come, *Isa. 32. 1, 2. Mich. 4. 1, 2. Psal. 72.* But alas, it was have too just ground to fear, and by what hath since appear'd, was but to cover the designe of self-Advancement. For when those who were faithful in the Little Parliament, came to do these good things, and to take away all Antichristian, and Oppressive Lawes, and Customes that were, and are yet remaining among us, Several self Intrested men among them, and others easily led by them, perceiving that if they went on, it would go ill with the Lawyers, Clergy, and other Corrupt Intrests, took Counsel together how they might dissolve that Parliament, and in Order thereunto, came to the Parliament House in a morning two hours sooner then usually, and moved

move them resigning their Power; But some of the other party coming in, opposing it, they durst not venture to put it to the vote, but with the Speaker rose up and went away, leaving a considerable number behinde them, who were soon after turn'd out by Collonel *Goff*, Lieunant Collonel *White*, and Musquetteers, thereby putting a stop to the Work of God; and the aforementioned Persons going to *White-hall*, and signing a Paper, whereby they pretended to resign their Power to the Man who is now in Power, is the foundation of this present Government, and so of the Apostasie.

Secondly, *Covenant breaking, and false Swearing*, there being many Engagements and Declarations of the Army, (wherof our Brethren were, and now are Actual Members,) for removing the evil, and establishing the good mentioned in the foregoing Head.

Thirdly, *Oppression of the Bodies and Consciences of the Lords People*, and others well affected in this Nation, by Tythes, Taxes, and Illegal Imprisonments. The Latter of which the Army formerly Declared so much against, as being very Oppressive, that any man should suffer Imprisonment without any Legall cause * shewed for it, and keeping them there at will, and pleasure, and how frequently this hath been practised since this last Apostacy, and is still continued, we leave to all unbyassed persons to judge.

* See *Looking-glass*, pag. 7. (Say they,) that no man be kept in Prison above a moneth, but in that space to be brought to Triall, by a lawfull jury of his equalls, or else be discarged of Course. There are many the like expressions in other of their Declarations.

Fourthly, *Persecution of Saints*, two * of them having been jaylors to their Brethren, and the rest standing by, in the day of their Brothers Calamity and Justifying the Persecutors, by saying, *It is possible a Saint may suffer for evil doing.*

* Captain *Harrison*, kept Master *Sympson*. Major *Strange*, kept Major Generall *Harrison*.

Fifthly, *Maintaining Antichristian Lawes*, by which the Saints of old have suffered, and do now suffer, though so much blood and treasure, hath been spent, for the abolishing of them.

Sixthly, Hereby they are the cause of sadning, and grieving the hearts of the Righteous, *whom the Lord would not have sadned*, though our Brother *Kelsey* was, and herein is more particularly guilty above any of the rest, as hath been plainly proved, which at first he denied, yet afterwards confest, at Brother *Sampsons* house, much more then could be proved against him, not with any

sense of his evill therein, but said, *It was his Judgement and Conscience to do what he had done.*

And, Notwithstanding that many of us, had been labouring to Convince them, (and inform the Brethren, to whom the ruling part of the Congregation was committed) of their evils upwards of a year and half, before our withdrawing, who at first joyned with us, and were more ready to be active herein, then our selves, yet afterwards declined for no other reason (as we know) but because their sin being of a publique nature, was like to receive more then an ordinary countenance, and so the more difficult and hazardous, if they, with us should be found doing our duty impartially, & not fearing the faces of men; but it being so our labor proved fruitlesse, and those who before were forward in the work of the Lord, now became backward and not onely so, but many of them excusers, and Abettors, in a very great measure, to the grief of many of our hearts: However that we might keep in the Lords way, it was, after solemn waiting, upon him, judged our duty to bring their evils before the Church, that so if possible they might thereby have been brought to the acknowledgement thereof. And here we hoped that iniquity should have had it's mouth stopped, and truth have had the preheminence, in such a Congregation as this had been, for so many years, being like a Beacon on the top of a Mountain, but instead thereof, the greater part votes Communion with them, notwithstanding their evil laid before them; which is to be mention'd, not with joy, but with grief, and sorrow of heart, though we conceive that vote was chiefly occasioned by our Brother *Sympson*, thorow his constant pleading for, and excusing of them; and by his suddain starting such a question, of Non-communion, without serious consideration, whereby many *Brethren*, and *Sisters* were ensnared, as they afterwards confessed; and notwithstanding that truth had such hard usage from the beginning, almost to that time, yet we have since our withdrawing, been waiting upon the Lord, almost one whole year and half, thereby bearing a more particular Testimony against their evil, also by admonishing them twice, according to the rule of the Gospel, but no repentance (as we can discern) appearing, but rather hardness of heart, and their sin every day more and more manifesting it self, to the great dishonour of God, and reproach of his Name. We do therefore hereby declare, That we can have no more fellowship and Communion with them, then with *Heathens*, and *Publicans*, till the

Lord

Lord shall give repentance unto him, by acknowledging, and forsaking their iniquity, and do hereby humbly Testifie our Separation from them accordingly.

Secondly, That our Brother *Simpson*, whose condition we desire to mourn for, yet can but humbly testifie, that he hath been for many moneths, a secret opposer of those Brethren that prosecuted the *cause of Christ*, against the evils of those Brethren of the Army; and every day more and more, did, and doth stand by, maintain, and plead for them. Nay more, he is not afraid, nor ashamed, to plead for those very evils, which he himself hath declared against openly, and for which, he for sometime suffered very boldly, so that we can do no less then declare, before the Lord, Angels, and men, that he is now become guilty with the other Apostates, *to build again the things, which he and they formerly destroyed*, and is become very skilful, to cover the iniquity of this day, which appeareth to all unbyast persons. But least any should think that we had neglected our duty in not admonishing him privately, before this publique testimony against him; we answer, That several Brethren had been with him privately upon that account. Moreover, we did at another time by several Brethren in the name of the whole, apply our selves unto him, intending particularly in love, and due respects, to have opened our hearts concerning his evil, but in stead thereof, he absolutely refused to give the least entertainment unto us, as *Brethren*, and *Sisters*, or to hear any thing we should say unto him, upon that account, but looked upon us, as *Heathens*, and *Publicans*, and thereupon refused so much as to pray with the Brethren who were sent by us. Adding hereunto, that thorow his pleading for, and excusing of them, he hath been the Instrumental Cause of this breach, and separation, and hardning the hearts of the Souldiers, when some of them, were in some measure convinced of their evil, (as we thought) saying, *That if it were a sin to have Communion with them, let it be charged upon himself, and such as were satisfied with them, as they should answer it, at the day of the Lord Jesus.* For which, and much more, (if needful at this time to declare.) We can have no more fellowship with him, nor scarce so much, as with those Brethren among you, that wear the sword, whose wickedness we have been so long contending against, onely leaving him unto the Lord, who can when he pleaseth, convince him of his evil, and give him grace to do his first works.

Thirdly, That several other Brethren whom we could Name if need require, have likewise much abetted, excused, and pleaded for this iniquity, and particularly one of them, who was formerly so convinced, of the Soldiers evil, as being the first person, that put pen to paper, to draw up Articles against them, who said, *It was true, but he thought he would not come to this.* And therefore we do judge it our duty, also humbly to Testifie against them, and separate from them, as such, who are greatly partakers of the Souldiers evil, though it is possible, that they may be much oversway'd in their judgements by our Brother *Symplon*, and cannot have Communion with them till such time that the Lord doth convince them of their evil, and cause them to return from whence they are *fallen, and do their first works.*

Fourthly, That many other Brethren, and Sisters, though they have little to plead for the Souldiers, as under those sins laid to their charge, yet care not for inquiring into truth, neither considering that Scripture, 1 *Cor.* 5. 6. *Know ye not that a little leaven, leaveneth the whole lump, purge out therefore the old leaven, that you may become a new lump:* But are willing to have their judgements byassed, thorow affection to our Brother *Sympson*, and so are willing, to stand, or fall in his bottom, as we have just ground to fear, and thereby become partakers of their evill deeds; and if the Lord do not in time graciously awaken them out of this drowsie, sleepy frame of Spirit, we fear they may in time feel the sorrow of that Scripture, *Isa.* 9. 16. *For the Leaders of this people cause them to erre, and they that are led of them, are destroyed.* And therefore hereby testifie, and declare, that we cannot hold Communion with them, till the Lord shall discover unto them their evil therein.

Fifthly, As for those *Brethren* and *Sisters* amongst you, that groan, and mourn under the sense of those crying abominations, that our Brethren the Souldiers with their Abettors, are guilty of, we do desire to open our hearts to them with all bowels of tenderness, and compassion, declaring that although we can see no Scripture ground, or bottom for their present practise, and the rather when the Lord hath enabled their poor unworthy Brethren and Sisters, though but a remnant, to withdraw, and separate from the evil doers, whereby the decission is made; And this Scripture, *Psal.* 26. 4, 5, 6. Seems unto us a plain word of Instruction for them in these words: *I have not sate with vain persons, neither will I go in with dissemblers.*

Heirs: I will wash my hands in innocency, and so will I compass thine Altar. Whence the Spirit of the Lord seems to hint himself not innocent, had he not refused Communion with dissemblers, and vain persons, without having respect whether they were the greater, or the lesser number. And how they can call that part of the Body a Church, when those they joyn with, are onely the disorderly walkers; for those who bear the Testimony, are withdrawn, we do not well understand: which is the more considerable, when they are commanded to *withdraw from every Brother that walks disorderly.* However, we judge it our duty to continue our prayers for them, and to spread their condition before the Lord in secret, as if it were our own; that he would enlighten, and inform them in their duty, and give them obedient hearts thereunto, that the Lord would deliver their feet out of the snare, and do hereby *intreat, exhort, and desire* them, as they tender the glory of God, and the comfort of their own Souls in the time of Tryal, and Temptation, to come out from amongst them, and separate from them, trusting that the promise of grace, mentioned 2 *Cor.* 6. 17, 18. In these words, *Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and you shall be my Sons and Daughters, saith the Lord Almighty.* We desire also, for their and our encouragement, to leave with them that Scripture, *Psal.* 9. 4. *Hos.* 11. 12. to be theirs, and our portion also; But till then, we do also hereby humbly testifie, and declare, that as they now stand, we cannot have Communion with them, as otherwise in the uprightness of our hearts we desire to have, and should much rejoyce in, were they clear from the evil of this day, and withdrawn from amongst those disorderly persons, till then, we have just ground to believe they are in their degree partakers of their evil, according to that Scripture, 1 *Tim.* 5. 22. *Be not partakers of others mens sins; keep thy self pure.*

Now to conclude and end this our Testimony, we do in the General, and to each one say, and humbly declare, That we cannot discern the power of the Church rests in you, as under those sins you are now guilty of, and fallen in with each one in their degree, but * in your poor, unworthy Brethren, and Sisters, in whose name this comes, though the lesser number. Which we desire to mention with all Humility, and not in

* Only *Moses*, *Aaron*, *Caleb* and *Joshua* &c. Who followed the Lord and had truth on their side, and separated from *Corah*, the Princes and famous men of the Congregation, were owned by him, and had the power with them, as also to prevail, that the greater part of the Congregation might not wholly be destroyed, *Num.* 14. 19, 20. compare ch. 16 41. to 50 ch. 26. 6.

ca. 20. [illegible] agrees with *Matt.* 18. 18, 19. *Whatsoever ye shall binde on earth, shall be bound in heaven, &c.* Again, if two of you, (*viz.* having the truth) *shall agree on earth as touching any thing they shall ask, it shall be done unto them, &c.* And upon this account (chiefly) it was that they had the power, and this presence with them, and not so much because the one was the Leader, and the other as it were the Pastor of the Congregation; for if with the others they would have made a Captain to return to *Egpt*, as also have stoned *Caleb*, and *Joshua*, in all likelyhood they had perished with them; yea, we finde that because they did contrary to the minde of the Lord at the *waters of Meribah*, they must die by the way, and not go into the good land, and the power they had deliver'd unto others; and onely *Joshua*, and *Caleb, &c.* who followed the Lord fully, have the power, and his presence with them, *Numb.* 20. 12, 24, 26. *Deut.* 3. 27. compare Chap. 34. 4. By which it plainly appears the Lord would have the power to reside with those who follow him, and have truth on their side, though the lesser number, and not with the greater, though the Pastor be with them that are declined, and so have not the truth with them. We also finde *Revel.* 2. 7, 9, 10. *Revel.* 3. 4, to 10. That onely the Churches of *Smyrna*, and *Philadelphia*, and *the few names* in the Church of *Sardis* who followed the Lord fully, and kept close to truth, and had *not defiled their garments*, and such as *overcome* and keep close to truth to the end, are own'd by Jesus Christ, and shall inherit the promises; but he threatens to remove the Candlestick from the Church of *Ephesus*, and to come upon all those of the Churches of *Pergamus*, *Thyatira*, *Sardis*, (though the greater number) as a *Thief, and to fight against them*, and *kill them with death*, unless they repent and return from the evil among them; And the Church of *Laodicea* the worst of them all, are for their Lukewarmness threatned to be wholly *spued* out of his Mouth, *Revel.* 2. 5, 16, 23. *Revel.* 3. 3. Which things are not written as onely belonging to that time, but are also a prophesie of what shall be among the Churches a little before, or about the time the promises, and prophesies relating to the Kingdom of Christ and *Zion* shall be fulfilled, See *Revel.* 2. 26, 27. *Revel.* 3. 10, 12, 21.

vain-glory, knowing that we have no cause to be high minded, but fear, that such poor shrubs as we, should stand, when so many tall Cedars fall; It being no where recorded in Scripture that the power of the Church, rests in the greater number, (as under that Denomination,) but in those, who according to the command of our Lord Jesus Christ, do *withdraw from every Brother that walks disorderly*, be they the less, or the greater number, for where truth is, there is the true Church power, according to that in *Matt.* 16. 18, 19. in these words, *Thou art Peter and upon this Rock will I build my Church, and I will give unto thee the Keys of the Kingdom of Heaven*, &c. Whence we desire to observe, that although our Lord Jesus speaks to *Peter* as a single person, yet layes the weight of the Church upon him, not as *Peter*, but upon the truth, whereof he made so upright a Confession; whereby it seems plain unto us; That where truth is, not onely in the judgement, but practice, there is the Church, with the Keys, to wit, it's power. And this our Brother *Sympson* hath formerly declared, saying, *That he should judge it his duty, to joyn with a little number, were they but 30. or 40. in number, against 500. being perswaded that the Keys of the Church were truly there, where the truth appears, not onely in the doctrine, but practice.* And yet we would say, That where the greater number

number oppose the truth more caution is to be used, more humility, and brokenness of Spirit manifested, and much looking up unto the Lord to be guided aright, by the latter number, wherein we must acknowledge we have been too remiss, & desire to be humbled before the Lord for the same, in the face of Jesus Christ. Thus desiring that this our last Testimony may be received in love, and be of that use, and weight, as to provoke you to a godly jealousie, as *Pauls* Epistle did the *Corinthians*, about the *Incestuous Person*, that we may have cause to rejoyce upon the same account, as he had; which could we once see, we should willingly lie at your feet for truths sake, and be more glad thereof, then of our daily food; till then, we desire to mourn, and pray for your return.

Signed in the Name, and by the Appointment of the whole,

John Proud. Caleb Ingold.
Tho. Cary. James Chadwick.
Humphry Hathorn.
John Fortmans.

Dated the 1. of the 7. Month,
1657.

THis Paper was committed to the custody of six Brethren chosen from amongst us, to present, and deliver it according to direction; and if it might be obtained, that some one of the six might have liberty to read it in the presence of them all, but when they came, they were denied the liberty of reading it, some of the Chief amongst them, saying, *That it ought first to be perused by the Brethren amongst them at their usuall meeting, and if they thought meet then to have read it, otherwise not, or else if we would stay till the next fourth day of the week, it was possible we might have liberty to read it our selves.* But this was not thought

thought meet to be embraced; but since they denied in the present reading of it, to leave it with them, to do therein as they should think fit, onely a Brother stood up, and declared, It was our last testimony of Separation, against those scandalous sins and evils which many amongst them are guilty of; and that it was our prayer, that the Lord would please to sanctifie it unto them. After this the Brethren took their leave, and departed. And so ends this Narrative.

Signed in the Name, and by the Appointment of the greater Number of the Congregation, who have separated from those now walking with Master John Sympson.

Humphry	Hathorn.
John	Seely.
John	Portmans.
Caleb	Ingold.

A Pre

A Preambulatory Epistle to seven of the Letters, which Master *Sympson* wrote to the Congregation whilest he was a Prisoner for Truth in *Windsor Castle*.

IT doth much concern every true Believer in such a day as this, When darkness covereth the earth, and gross darkness the people, *to be watching narrowly to their paths, lest they turn aside from the holy Commandment delivered to them, as many have sadly done in this day, which is to be bewailed, with a bitter Lamentation, had we a suitable Spirit thereunto, when the Father is dishonored, Christ reproached, and the Spirit blasphemed, and all under a form of godliness; were we Baptized into* Jeremiahs *Spirit, we should in the sense of the back-sliding of Professors, say.* Oh, That I had in the wilderness a lodging place of way-faring men, that I might leave my people, and go from them, for they be all adulterous, an assembly of Treacherous men, they bend their tongues like a bow for lies, but they are not valiant for the truth upon the earth! *Jer.* 9. 2, 3.

Many of us have had no small wrestlings in our own Spirits, whether these Letters of Mr. Sympsons *should be published or no, chusing rather to have silently Mourned over him, in the sense of the loss of that Spirit, he seemed to be anointed with, whiles he Continued in* Windsor Castle, *as by his following Letters dated from thence will appear; But considering what a Noble, and Honourable Testimony he hath born against the iniquity of this day, and that from the Spirit of God, (as he profest) and since that to be as highly professing on the other hand, saying,* That it was his errour, and evil, trying down all his former professions, & visions, as delusions, and of the flesh, *which hath staggerd some, as to the very Principles of Godliness; Likewise considering, how he is fallen in with the present* Abominations he hath formerly so witnessed against. *Adding hereunto, that he hath been the instrumental cause, of our Breach, and Separation, by falling in with, and pleading for the Souldiers, and present Power; Which had he not done, for ought as we know, they might have turned from their evil*

 way,

way, and thereby the Congregation, having purged out their old Leaven *might have* become a new, and pure Lump, *to the glory of God, and comfort of each other in this evil day. Likewise his owning of the Tryers by sending to them, as well as others, for advice, how there might be a proceeding against us for our withdrawing. Also to take a Commission from the Person in Power to Preach at* All-gate, *though he hath formerly declared very highly, as well against the Tryers, with their Practice, as the present* Power, *we humbly apprehend, may so far silence any Persons, as not to* Judge any thing before the time, *lest they be found Judging their Brethren, or the work they are upon, without a therein knowledge of the cause, or Spirit leading thereunto. Yea, give us leave humbly to say, That the sense of the former* Courage, Life, *and* Zeal *which was in him for the truth, (wherein we cannot but Judge, that the Spirit of the Lord was eminently manifest in him, as to the matter of his Testimony, though as to the manner most of us in many things were not so well satisfied with it) seemes unto us to be rather a provocation, then a discouragement in this work, for we do not hereby publish his failings, but onely by his naked Letters, without paraphrasing upon them, give a taste of that Spirit which formerly appeared in him, for* Christ, *against* Anti-christ, *and all* evil doers, Psal. 94. 16. *And let the Reader Judge though it seemed unto us, much like that Spirit the Church is found in,* Rev. 12. 1. *which every true member ought to be Clothed with, being* Clothed with the Sun, and the Moon under her feet. *All sublunary Creatures appeared nothing to him, he seemed unto us like unto* Paul, *Acts* 20. 24. *Tell him of troubles, likely to fall thereon his faithfulness to Christ, and his despised Cause, and none of these things move him. Moreover we are provoked hereunto, considering how much Life, and Courage, was Administred unto us in the bearing of them read, which we trust, upon perusal of them by others, may be useful unto them, as well, as unto us. And shall truth die, for fear of displeasing, a man, or men, that are gone*

off

off from the work of Christ in their generation? surely no; yea, we trust that the publishing of them, may beto the reviving of his Spirit again, that he may consider from whence he is fallen; and do his first works, and then we shall rejoyce it may appear, that he is in the number of those mentioned, Dan. 11, 35. Some of them of understanding shall fall, to try them, &c. *And we should much rejoyce if the Lord should make this way, in any measure Instrumental, to eat out that core of Apostacy, which more gentle meanes though applied would not do, or deliver the feet of any out of the snare, who by reason of him, are* fallen from their own stedfastnes; *however this is our rejoycing,* the Testimony of a good Conscience, that in simplicity, and godly sincerity, *we have been exercised herein, and not out of malice, strife, or vain glory.*

Signed in the Name, and by the appointment of the greater Number of the Congregation, who have separated from those now walking with Mr. *John Sympson.*

Humphry Hathorn. *John Seely.*
John Portmans. *Caleb Ingold.*

Here follows the Letters themselves.

John a Prisoner not of *Cromwel*, and his Counsell, but of the Lord Jesus Christ, unto the Saints, and faithful Brethren, which meet at the place, which is known by the name of *Great Allhallows*, *London*. *Grace be to you, and peace from God our Father, and from the Lord Jesus Christ*; *Blessed be the Name of the God and Father of our Lord Jesus*, who dayly loads you with his loving kindness, and tender mercies in Christ, and for ever let his glorious goodness be honoured, who at all times, and in all ages, hath, doth, and will hear, the prayers of his faithful ones in Christ, we have cause mutually to rejoyce that God hath heard your prayers for my * fellow Prisoner, and me, and that God hath heard our prayers, for you. At my meeting with you I shall see more of God in some of you then ever I saw, though some may wither away, and come to nothing, and I am confident that you shall behold the Image of Christ more clearly in me, then ever formerly you beheld it, God doth still, notwithstanding many infirmities in me, shine upon the Soul of his unworthy Servant, in the face of Jesus Christ. I shall grow in grace, my faith is quickned, my repentance shall be encreased, my love will abound, to you & to all Saints, my hope shall be lively, and my joy shall be full; And I shall never be ashamed, that I have given you an Alarm, of Christs comming in the Spirit among his People. I do yet by free grace, glory, that I shall receive more of the Spirit, in gifts, and graces, then yet is given unto me. *Isa.* 45, 11. God hath commanded me to *ask him of things to come*, Christ hath perswaded me, that this Prison, is a *Jerusalem*, where I must wait for the *promise of the Father*, *Acts* 1. 4. Pray therefore for me, for your selves, and for all Saints, that they, and we may be *Baptized with the holy Spirit, not many dayes hence.* The Spirit will rerurn again unto believing Saints, and the Churches of Christ, according to the New Testament institution shall be the Schools of the Prophets. Universities as now they stand upon an Antichristian foundation must be tumbled down, Antichrist hath set up those Cages of unclean Birds, that they who go thither may learn to sing the whores songs, but not the *songs of Zyon*; what the Spirit shall be to the Spiritual Church, those places have been to the Carnal Church, when Antichrist forced the Woman *into the wilderness*, and taught men to believe that the Spirit was not to be expected any more, but that was to cease in his gifts, and to supply the want of the Spirit, which was in the true Church, he laid the foundation of Universities; and from them, and out from the Churches, and Spirit of Christ, he taught Men to expect

* To wit Mr. *Feak* at that time a Prisoner there for the same cause of Christ with him.

expect a Ministry. But these Monastries must down, *Down with them sweet Jesus, and lift up thy self in thy Spirit, among the Congregations of thy Saints.* The Ministry likewise must down which stands upon a Popish * foot and Antichrists foundation, yea the best of Ministers must be thrown down, so far as they stand upon an Antichristian Bottom, though God will own what is of his own Spirit in them; And God will most eminently appear against those sons of *Hophny*, and *Phinees*, as he did against their fathers the Archbishops, and Bishops, 1 *Sam* 2. 16. Who say unto the People, as they did, *Nay but ye shall give it me now, and if not, I will take it by force.* The Judgement is gone forth from the Mouth of the Lord against them, and all the Babylonish Protectors in the world, shall not beable to defend them, and to maintain them, in the enjoyment of their Antichristian maintenance. *But Jehovah shall Arise, and have mercy upon Zyon. Psal.* 102. 13. For *the time to favour her, yea the set time is come, for thy servants take pleasure in her Stones, and favor the dust thereof.* The Spiritual Saints which are the Stones of this *Zyon*, begin to delight in one, another, and as they do abhor what is most glorious and seemingly Spiritual in Babylon, so there is nothing so mean, no outward Ordinance of *Zyon* so base, and contemptible, but they do honor it, and thus they favor the Dust thereof. Wherefore my Brethren if you are perswaded, that this will be the work of God in this Generation, night, and day pray down those things, Persons, and Places, which are Antichristian, and yet standing in *England*; Come out, and be seperated from the wisdom, and Spirit of the world, and come up with me into the Spirit of the Lord Jesus; Labor to practise the Lesson, of self-denial, in opposing those Errours, and sins, which are pleaded for by the world, and some Saints, in these times, as truths, and vertues, and so with *Noah, you shall be upright in your Generations*; Indeavour to know, what are those truths which God will now bring forth to Light, and not suffer them any longer to lie under the Cloud of Antichrist, and resolve to overcome your enemies, either by doing or suffering, *and not saving your lives unto the death*; give all diligence that you may be Christians in power, and not in form onely; disclaim your own strength every day, and now faith, repentance, love, or hope, of your own working, it is not worth a rush; But look up unto *Jehovah*, to work all grace in you, by the *operation of God*. Pray for me that I may have a more glorious Mission and Commission from Christ, to *Baptize, and Preach the Gospel*; If Elijah had a more glorious Call, as the second time, then he had at his first,

* The Man in Power judged the Ministry of England Rood upon a Popish Bottom, and none to be Christs Ministers, but those who had received the Spirit for that use. See his speech to little Parliament. in Looking-glass Pag. 60.

Note.

Note.

first calling, *Isai.* 6. 1. though to the glory of grace I do acknowledge that I have had a sufficient call, yet for the exaltation of grace I beg a more glorious Call to Preach the Gospel; *Oh, that I might Preach as one having Authority, and not as University men*! Oh, that I might have more of the Spirit, that I might serve you better, then ever I have done, and might in some measure be enabled to requite you for those pledges, and expences, of love, which I have received from you. I am for many favors in the Spirit engaged unto you, Particularly for your great gift of love which you sent the last week by some of our Brethren, you have obliged me unto you, beyond my desires, and expectations. The Lord knoweth that I sought no such thing from you, directly, or indirectly, I was very well content to spend onely out of my own purse in this Prison, but seeing God hath drawn you forth to express your love this way, I am bound thankfully to accept your gift, and do profess, that if I know my own heart, I am more taken with your love then with your gift, or should be taken with it, if it were a hundred thousand times more then it is, *and shall pray that my God may supply all your need, according to his riches in glory by Christ Jesus. The grace of our Lord Jesus Christ, be with you all Amen.*

Windsor *the* 12*th. Moneth.*
4*th. day* 1653.

This is a true Copy of the Original.
examined by us, Tho. Cary.
John Clements.

Brethren of the Lord Jesus,

Since I did write unto you, as the Lord did move *Elijah* to write unto *Jehoram*, so I do apprehend that the Lord did stir me up to write unto the Lord General, and contrary to my own resolutions, the Lord did presse me to put my life into his hands, by dealing faithfully, and plainly with him, in setting his sins before him. The Lord is still very gracious and favourable unto me, Oh, blesse the Lord with me for his unspeakable grace to me, in accounting me worthy to suffer any thing for Christ, in bearing witnesse against the sins of men, which fight against his glory, and interest; when I consider what a base vil'd filthy Creature the Lord hath honoured, in calling him to suffer any thing for him, my soul is melted, and humbled within me, I do plainly perceive a plot of Divine Love, in bring-

bringing me unto this place; *Jehovah* is here fitting me for some other service. I have not had but constant uninterupted Communion with God, in glorious light, love, and joyes all the days of my life (as I can remember) as I have had since I came hither. Oh, how sweet is Communion with Christ in a prison, I should be viler then the vildest upon earth, if I did not prefer these Spiritual enjoyments, before all the pleasures, riches, and honors of a thousand worlds. I am now wrestling with God, night, and day for his Spirit, for my self, and all Saints. O help me in your Prayers that I may not be ashamed for waiting upon him for his Spirit. Of a truth; the Spirit is at the *door, I shall receive him more gloriously then yet I have received him; for the present the word of the Lord is precious, there is no open vision, 1 *Sam.* 3. 1. God calleth to us, as he did unto *Samuel* but we know not infallibly, and in the Demonstration of the Spirit, who it is that speaketh, unless it be concerning our Salvations, but he will speak, and we shall know that it is he that speaketh in us, *Isa.* 52. 6. *He hath spoken unto us, in a parable, but he is shewing us plainly of the Father*; John 16. 25. *The Spirit will shew us things to come*; John 16. 13. I am perswaded particularly concerning my self that I shall receive some gifts of the Spirit, which I have not yet received. If you shall desire to know the grounds of this perswasion, I shall lay them down, I am not afraid that they should be tried. First, I have a Spirit in this thing to teach me self denial, I do plainly see that no strength, or endeavors of my own, will do any thing, I must be dead unto them, a faith of my own working will not remove a molehill, power must be given in by Jesus Christ, for the glorifying of his Name, *Mark* 6. 7. Secondly, I do expect Spiritual gifts, by the Gospel, and not by the Law, *Gal.* 3. 2. Though I have been a vile *Creature*, yet the *Lord Jesus Ascended, that he might give gifts to the Rebellious.* Thirdly, the grace of God will shine more gloriously in giving gifts unto me by so much as I have been vilder, then other Saints, before, and since my Conversion, *Rom.* 5. 20. Fourthly, I have faith according to the Scriptures, that the word of the Lord will come unto * some Saints, to inform them concerning the work of their Generation, as it did unto *Isaiah*, *Jeremiah*, *Agabus*, and others, *Because God will do nothing, but he will reveal it unto his Servants the Prophets*, *Amos* 3. 6. Fifthly, Many Saints do pray that God would fill me with his Spirit, and I do believe that God will hear their prayers, for me, and I do not doubt, but it shall be unto me according to my Faith. Sixthly, I am commanded to *Covet earnestly the best gifts*,

* The Man in Power was of this minde also. See his Speech to Little Parliament. Looking-glass. p. 62.

* *Note.*

gifts, which by grace I do, and shall do by the help of your prayers, 1 Cor. 12. 31. Seventhly, I am humbled for anything of sin which might move me to desire the Spirit, and I desire gifts in the Spirit upon this Account, 1 Cor. 10. 31. *That the Father may be glorified in the Son.* Eighthly, I look upon Christ as powerful, so that he is able, as gracious, so that he is willing, as true, so that he will be faithful in making good that promise, *John* 14. 13, 14. Which I have by grace applied in this particular case, *Whatsoever ye shall ask in my Name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it,* Christ cannot be unfaithful, *John* 14. 15. 16. Ninthly, Christ saith, *If you love me keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, I believe therefore have I spoken saith the Psalmist*, Psal. 116. 10. So say I, I do believe, therefore have I written these things unto you, And the God of bowels will never cover me with shame, for making this profession of my faith, in the bosomes of the Saints. I have been sensibly present with you in the Spirit, though I am in body absent from you; And I hope that when God shall bring me again unto you, that I shall come in the blessing of the fulness of the Gospel; in the mean while I shall in the Spirit of grace make my supplications for you at the throne of grace, that you may flourish in faith, grow in love, abound in lively hope, and that the peace which Christ hath bequeathed his Disciples, may be with you, and shall beg your prayers for me night, and day, that the *Father of lights from whom every good, and perfect gift comes*, may give the gifts, and graces of the Spirit, which I expect, who by grace may subscribe my self.

Your Servant in Christ, and Assistant in the Spirit, for the Spirit.

John Sympson.

From Windsor the place of my great liberty, and Imprisonment, the 9th day of the 12th Month, 1653.

This is a true Copy of the Original, examined by us, Tho. Caryll, John Clements.

Dear

Dear Brethren,

WHen I resolved to write unto you, I was thinking with my self unto what Churches of the seven Churches of *Asia*, I might compare you. If I had compared you to *Smyrna* and *Philadelphia*, which are not reproved, but commended by Iesus Christ, you might have concluded that I did flatter you. If I had compared you to *Laodicea*, some might have thought that I had wronged them; and therefore I think that I cannot more truly speak of you as a Church of Christ, then by acknowledging that some of the good things, for which some of those Churches are commended, may be found amongst you, and that some of the bad things, for which some of those churches are blamed, may be found among some of you: I am perswaded that Christ hath somewhat against some of you, *Rev.* 2. 4. Because you have left, and in part *lost your first love*, which you had to Christ, his Gospel and people; The Lord awaken you, and help you to recover that unfeigned repentance, lively faith, flaming affections, and soul-ravishing hopes, which once you had; what have you found in the wayes of sin, and the world which can countervail the loss of those sweet and heavenly enjoyments, which once you had in God: Return unto your *first husband, for then was it better with you then now*, *Hosea* 2. 7. Secondly, I know that Christ knoweth the poverty of some of you, but you are rich, *Rev.* 2. 9. The Lord hath left *in the midst of you an afflicted and poor people, and they shall trust in the name of the Lord*, *Zeph.* 3. 12. *Woe be unto the full, for they are empty, blessed be the empty, for they are full. Woe be to the rich for they are poor. Blessed are the poor in spirit, for theirs is the kingdom of God.* Labour therefore to be poor, that you may be rich, *And if any man seem to be wise among you, let him become a fool, that he may be wise.* He that will be nothing, shall be something, and he that will be something, shall be nothing; *He that hath ears to hear, let him hear what Christ saith unto his Church.* Thirdly, some of you live *where Satans seat is, and yet hold fast the Name of Christ, and do not deny the faith of your King*, *Rev.* 2. 13. Some are labouring in spirit to help Christ to the throne of *England*. Others, if you can but give them some comfortable hopes of a * place, or preferment, or some other worldly thing, they care not whether the interest of Christ sink or swim; they are contented that Satan shall keep his seat, and the throne, if he will but gratifie their Iusts. But the Kingdom of *England* shall be the Kingdom of Christ, let Souldiers, and Devils, and carnal Policy do what they can to hinder it: *For the Kingdoms of this world are become already*

* Note.

ready to our faith, the Kingdom of our Lord, and his Christ, and he shall reign for ever and ever, Rev. 11. 15. Fourthly, There may be some among you, (though very few) of whom Christ may say, I know thy works, and love, and service, and faith, and patience, and thy works, and the last to be more than the first, Rev. 2. 19. Hold fast this Crown, the Lord Jesus doth say unto other brethren, upon you, and therefore I will put, That which you have already hold fast till I come, Rev. 3. 24. 25. But lastly, I am afraid that Christ may say to some of you, as to the Angel of the Church of Sardis, Thou hast a name that thou livest, but thou art dead, Rev. 3. There may be dead sinners in a congregation of Saints. Oh! What will it advantage you to be in Christs Church on earth, where you shall keep company with Saints, and Angels, and Perfect at last to all eternity. Excellent privileges, and common gifts in the kingdom of heaven here, will but aggravate your condemnation in hell hereafter, unless Christ find in you a wedding Garment, internal and unfeigned

* Note.

[illegible] in the midst of a congregation of [illegible] and [illegible] but it is so the purest [illegible] in a Church, as unto quicken Church members, who are dead in sins and trespasses; strive therefore rather to be, than to be accounted living Christians. Sixthly, There are some of you, concerning whom Christ in the spirit doth inwardly give this testimony, that you have but a little strength, Rev. 3. 8. As Christ gave the same testimony concerning Philadelphia's Angel. To you that have grace in truth, more grace shall be given, the weak shall be made strong, grow therefore in grace, and in the knowledge of the mystery of the Father, Son, and Spirit. And while the lusty youths who are strong in their own strength, shall faint, and be weary, and utterly fall, They who have no might, shall encrease their strength. And they who wait upon the Lord, shall renew their strength, they shall mount up with wings, as Eagles, they shall run, and not be weary, they shall walk, and not faint, Isa. 40. 29. 30. Seventhly, I would that I had no ground to say that there are some [illegible] among

among you; That our Brother *Wise* may be called forth from among you, to be a teaching Elder. I apprehend, that by the grace of God, it may be to Gods glory, your edification and confirmation in faith, and love, and my great comfort, and refreshment. And likewise desire, that you will endeavour to walk in the order of the gospel, as becomes the Churches of Christ. A City may as well be without Government, an Army without Military Discipline, as a Church of Christ without discipline and government; the Lord compleat you in graces, gifts, and officers in the knowledge, and practice of all the ordinances of Christ our Saviour, and in the fulness of his Spirit; which in the Spirit is, and shall be the prayer of him, who by grace am made,

Your Companion, and Brother in the kingdom, and patience of Jesus Christ.
John Sympson.

16th. *day.* 12th. *Moneth*, 1653. *from my Prison in* Windsor Castle.

This is a True Copy of the Original, Examined by us,
Tho. Cary. John Clements.

Brethren in Christ,

Grace Wisdom, Discretion, Valour, Gentlenesse, Meeknesse, Zeal, and Peace be multiplied upon you, through the Knowledge of God, and our Father, who is God, Blessed for ever. Amen, Rom. 9. 5. The word which I have from the Lord unto you at this present, is to direct you in the right manner of doing that which is good, unto the glory of the Father. When we seriously consider how many in these times have held forth most glorious truths, and done many righteous things, and afterwards have (*) apostatized from the way of truth, and righteousness; we cannot but conclude, that they never did any of them well: the heart of foolish man doth not deceive him more in any thing, then in holding forth truth, and in doing that which is good in it self: if we are for truth, and do that which is good, our deceitful hearts are ready presently to canonize us for Saints, when in the mean while we may be rotten hearted Hypocrites. It is not enough to do that which is right, and just, but that which is good must be well done; any defect, though never so small in an action, may make it evil; but there must be a joynt concurrence of all Cau-

* *Note.*

first and ingredients to make an action really good. There is a broad way to hell in doing that which is materially good: *Hearing, Preaching, Praying, Fasting, meeting with the Saints, breaking of Bread with them, and to them*, may be a stage, upon which a man with the approbation of the Saints may act his lusts, and the truths of God in all ages have never suffered more sadly, then by some zealous and religious Stage-players, who for a time have acted their parts with applause upon this stage. How bravely did *Judas* act his part in praying, preaching, working of miracles by Christ, and afterward (*) betrayed his Master? How well did *Demas* manage his businesse before *he embraced this present world*. *Alexander the Copper-Smith, who did much wrong unto Paul*, and against whom he prayed in the Spirit of the Gospel, that God would *reward him according unto his works*, had almost suffered death as a Martyr for Jesus Christ, *Acts* 19. 33. May we go so far in paths of light and righteousnes, and afterwards prove like the Renegado Turks, the greatest Persecutors of Christians in the world. Oh! Then how ought we to examine our works, our prayers, our hearing, our speaking of the things of God, lest there should be any root of bitternesse in them, which at length springing up, should discover us to be Liars, Impostures, Mamonists, Hypocrites before *God, Angels, Saints, and sinners*. My Letters unto you as yet have been as suits of clothes made up, but not fitted for any particular person, if they fit any Men, and their guilty Consciences, do apply particularly unto themselves the things spoken and propheseed of in them in general, I shall begin to be perswaded that I do not drop Ink upon paper in vain; give me leave therefore to come home into your bosoms, hearts and consciences, in a word of Trial of your *works, gifts, duties, actions, professions, performances*, and the like.

* Note.

First, try the original of your Actions, if the spring of your Actions be poysoned, the streams cannot be healthy: if flesh be the fountain, whatsoever proceeds from it is fleshly, *If the tree be evil, the fruit cannot be good*. Ask thy soul this question, dost thou pray and speak of spiritual things, by a gift, or by the Spirit of regeneration, the prayers of the Formalists, though never so well guilded, are *abominable unto Jehovah*, because they are not from the Spirit of the New Creation. Secondly, Try the rule of thy Actions, Christians are to walk exactly by rule, and by line, darest thou bring thy heart, and thy Actions to be tryed by the good light of the word of God. Thirdly, Try thy wayes by the good example of Saints, and prophets, *Take my brethren the prophets for an example*, Jam. 5. 10.

Not

Not the court Chaplains, and Temporizing *Demasse* of this back- *Note.*
sliding generation. Fourthly, Try thy Actions by the faith, two men may do the same thing, *Abel*; and *Cain*, the one doth the will of God, the other sinneth; we haue a Rule, that when two men do the same thing, it is not the same thing which they do. One man Preaches *Free-grace*, and the *Interest of Christ*, and *Saints, in the flesh*, and then *Note.*
abhors his own Preaching, the other doth Preach the same things in faith and hath the smile of God, for the present, and his Crown of glory hereafter for a reward. Fifthly, Try thy wayes by the sincerity, and uprightness of thy heart, upright walking is sure walking; Let *Iehu* say, *Come see my Zeal for the Lord of hosts.* But be thou able to say with *Hezekiah*, *Lord thou knowest that I have walked uprightly before thee.*

Sixthly, Try thy Actions by thy affectionate willingness, to do, or suffer for God, Gods *people are a willing People in the day of his power*, *Psal.* 110. Christ loveth chearfull, and obedient Servants. Seventhly, Try thy Actions, by the Testimony of a pure, and enlightened Conscience; *Beloved if our hearts condemn us not, then have we confidence towards God, and whatsoever we ask we receive of him because we keep his Commandments, and do those things, that are pleasing in his sight*, 1 *John* 3. 21, 22. Lastly, that my Letters may not be burthensome, try, and search your wayes by your aims, and ends, do nothing as to man, or to your selves, but all as to God, and the *glory of God*, 1 *Cor.* 10. 31. I put you not to a harder task, then by the help of Christ I have done many times since I came into this place; And after my most exact scrutiny, and search into my own heart, the Spirit of truth bearing me witness. *To me it is given not only to believe, but to suffer* as a Prisoner *for Jesus Christ.* By the light of the Spirit I do like my Cause in which I suffer every day better, and better, I do rise higher in my faith for obtaining promises, *Heb.* 11. 33. That God will bring down Tyrants, and Persecutors, new, and old. I do not repent, but rejoyce in the things, which I have delivered and am confident that within a few years, not to say moneths, I shall be found, without *Cromwells* timely repentance, as true a Pro- *Note.*
phet unto him, as I was to the long sitting *Parliament*. In the mean while *abstain from all appearance of evil*, abhor *Jezabels* Fasts, pray down the Antichristian Clergy, and their Nasty Nests the Universities; Believe down Antichrists High Commissioners, with *Patrons, Presentees, Rectors, Curates, Lecturers*, and their *Tythes*, and all things belonging to that New *Hierarchy*; wait

for

for the pouring forth of the Spirit in grace, and glory, and the power of God, and the grace of Christ shall be with you, and him, who is

Christs Prisoner,
John Symson.

Windsor the last day, 2. Moneth, 1654.

This is a true Copy of the Original, examined by us, Tho. Cary.
John Clement.

Brethren in Christ,

GOd hath brought you upon the stage of this world, to live in such times in which the hearts of many Hypocritical Profes-
* Note. sors shall be * discovered, and the inward parts of all Saints shall be very much tried; And therefore it doth concern you all, to be much in Trying, and Examining your base deceitful hearts, lest any of you having walked a great way
Note. hand in hand with the Saints, should at length * shamefully, and wretchedly forsake them, and with *Demas* imbrace *this present world.* If ever the Devil had an advantage against Professors, he hath an advantage against them in these times; He cometh unto them, as he did unto Christ, with his last, and strongest temptation, *Matth.* 4.
Note. 9. *These things will I give you.* How many eminent Professors doth the Devil swallow down his wide throat, and doth bury them alive in the belly of this world? Secondly, How evident doth the truth of Christ shine forth at this time? *Ye cannot serve God, and Mammon.* Your gilded Mammonists in *London*, will not be able to hold long their profession without wavering, but will basely, and unworthily, desert the *Cause, and Interest of Christ, and his People, for a morsel of Bread.* You will finde that many who were very Zealous for the interest of Christ when it was calm, will not be able to hold it out in a storm. They that pleaded for Christ, and his Interest in the Sun-shine day, will in the cloudy, rainy, and stormy
Note, who doth so now? day plead against him, and his People. Such Christians who have not learned to *deny themselves daily, and to take up their Cross, and follow him, will forsake him. The whole world will wonder after the Beast, and his horns. Rev.* 13. If God doth not put you among the Lambs company upon Mount Sion, you will never be able to fol-

low

low the Lamb whithersoever he goeth, Rev. 14. 4. The very noise and rumour that Christ is going unto a Prison, and that we shall not be able to keep Company with him, and minde his Interest vigorously, unless we are made willing to follow him into a Prison will make some recant, and rather blasphemously, Father the Issues, and births of the Spirit in them upon the flesh, then suffer the hazard of suffering persecution, for the Truths, concerning Christ, and his Interest, which they have declared; But you will say, *Why do you send these lines unto us? are we not all for Christ, and his People? their Cause, and Interest?* I answer, with *Paul to Agrippa I wish that you were not almost, but altogether all of you such as I am, except these bonds. I wish that you were all as really for the Cause of Christ, and his people, against all Antichristian Spirits whatsoever, as poet seemed to be when the Churches at the first met at* All-hallows. But know, that men do easily deceive themselves in generals; In general, *Papists*, carnal *Protestants*, all *Professors of Christianity*, are against *Babylon*, and *Antichrist*; *the man of sin*, who professeth himself to be Christs Vicar, will say that he were not worthy to live, if he were not against every Antichristian Spirit. And therefore come to particulars if you will not be deceived, and deluded, by your own hearts. Again, if you will not be deceived by the great *Cheaters, Jugglers, Impostures* your own hearts, do not onely try your selves, in particulars, in which all men, Saints, and sinners agree, and which you may agree with them in, without suffering persecution, but come to particulars, in the profession of which you may suffer persecution; The word of Christ in our generation may be a word for a while, for which we may suffer. Christ had never had any Martyrs, if there had not been some raised in Spirit, to hold forth something in opposition to the judgement of the powers of the world under which they lived; It is an easie thing to Preach, and maintain a thousand truths without suffering. And it may be that Christ would have one * truth preached, and witnessed unto, which will certainly bring persecution as the heels of it. You may Preach, and speak against ten thousand sins, and not suffer the loss of one hair by it; And yet there is one sin which Christ will have his People speak against, which may cost them their lives, which I could easily demonstrate, but the messengers departure doth inforce me to break off abruptly. The Lord preserve you in ways of truth, and peace, and make you more willing to suffer with the Interest of Christ, then to reign with a base, beggerly, and proud Interest of

VVho doth so now?

Note.

Note.

* Note.

of men; which shall be the prayer of him, who in the Spirit of truth can subscribe himself,

Your Brother, and Christs Prisoner,
John Sympson.

Windsor, 1. *Month*, 25. *day*,
1654.

This is a true Coppy of the Originall.
examined by us, Tho. Cary.
John Clements.

Brethren in the Lord,

IF I am not mistaken concerning the time, in which we live, the next eminent work of God, which will appear upon the stage, will be the *filling of his Temple with smoke from the glory of God, and his power*, Rev. 15. 19. And therefore it will not be an unseasonable word to stir you up to pray for the Accomplishing of it; there will not be any great thing done, beyond what you have seen with your eyes, until the Angell of the Covenant, come into his Temple, to fill it with the glory of his Spirit, surely the Spirit is upon his return to the Churches of Jesus Christ. During the raign *of the man of sin*, the Learned Impostures of the world, with their Accademical Anointings have ecclipsed the glory of the Saints, but when the promised Spirit of glory in *Graces*, and *gifts*, shall dwell among *Sions* Congregations, the learned wisdom, and policy of the carnall Church will be confounded. As yet, as I humbly conceive, one *vial* hath not been *poured forth*, But suddainly a great voice will be heard out of the Temple saying to the seven Angels, *Go your wayes, and pour out the vials of the wrath of God upon the earth*, Rev. 16. 1. As when the Temple of *Solomon* was Consecrated fire came down from Heaven, and the *glory of the Lord filled the house, and the Priests could not enter into the Temple*, 2 *Chron.* 7. 1, 2. So *Christ* of whom *Solomon* was a Type, is about to Consecrate his New Testament Temple, which Antichrist hath profaned, and polluted. And suddenly the glory of *Jehovah* will fill his Churches, fire will come down from heaven upon his beloved ones. *The Angel will fly thorow the midst of Heaven preaching the everlasting Gospel, and the earth will be enlightened with his glory.* Hitherto onely some of Antichrists body hath been destroyed; but then his Spirit will be confounded, and destroyed. It was the speech of *Luther* concerning

King

King Harry *the* 8th *that he hated the body of Antichrist, but loved, and lived in his Spirit.* So there are many in these times who hate the body, but love, and live in the Spirit of the *Whore*. The Spirit of the Whore is exalted in *England*, and though few can see Spirits, yet blessed be God there are some who have Eagles eyes, and behold the Spirit of *Christ*, and *Antichrist*, combating upon the stage of *England*. As blinde as I am, who am not worthy to be accounted a spiritual Saint, from *Windsor Castle* I descry and behold the Spirit of *Babylon*, gotten upon the *throne* in *England*; yea, I behold a *Beast* risen in *England*, with *two horns like a Lamb, but he speakes like a Dragon*. It was the speech of a *Pope* concerning an *Archbishop* of *Canterbury*, *That he was a Pope of another world: Alterius orbis Papa*. Meaning of *England*. I tell you the truth, there is not onely a *Pope of Rome*, but there is a *Pope* of another world, but by faith I do behold his *hornes dropped off*. And I pray to my God, that that may happen unto him, which befell the *Caldean Lion*, *Dan.* 7. 4. *That his wings may be plucks, and he made to stand upon his feet, and that a mans heart may be given unto him*. Oh, that he might cease to be a beast, and become a man. If the Spirit of *Antichrist* be in the *Pope*, and his *Cardinals*, he is in this *Beast*, and his *Delegates*; The Lord *Jesus* hath *set in his Church*, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, after that *Miracles*, then *gifts of healing, Helps, Governments, diversity of Tongues*. But this *Beast* by his Ecclesiastical, Antichristian power, hath set up *Commissioners*, *Patrons*, *Parsons*, *Vicars Curates*, and *Lecturers*. The Lord Jesus doth make Ministers by the Unction of the Spirit: But this *Beast* doth make Ministers by a *Sealed Instrument*. The *Lord Jesus* hath appointed that his *Ministers* should live by the free contribution of the People: But this Beast will maintain them in the injoyment of a maintenance which by the *Mother of Harlots*, is inforced, and compelled from the People. *Sweet Jesus open the eyes of the People of* England, *that they may see themselves in the midst of Babylon*. *Dear Brethren* be not offended with the subject of this Letter, I am bound as a *Watchman* to give you notice of the approching of the *Beast*, and be not offended, with my manner of expressing of my self. It is best to speak of *Christian*, and *Antichristian* things, and persons, in the language of the Scripture, or Scripture like words. What I write, I write with a good conscience, without doubting, or wavering, blessed

Note. Who is a Lecturer now.

Note.

be *provoked* for it, and therefore receive it in love, learn to love every truth of God. If any of you be otherwise minded, concerning this matter, *God shall reveal even this unto you*, in the mean while *whereunto you have already attained, walk by the same Rule of* Christ, *and mind the same things*. Pray to God that he may keep you sound in the Faith, which I hope you have received from Jesus Christ, and take heed of those *deceitful workers*, who overthrow the plain, and simple gospel of Christ. Do not hazard your own soules, endamage the soules of others, nor encourage them by lending an ear unto their Sermons and discourses, beware of *fanatistical*, and *notional wolves in sheeps clothing*; remember that victory over false Teachers, is part of that victory which we have by Christ. *Ye are of God little Children, and have overcome them*, John 4. 4. *Because greater is he that is in you, then he that is in the world*. If any therefore come into your City, and bring not the plain Doctrine of Faith, according to Godlines, *bid them not God speed, for he that bids them God speed, is partaker of their evil deeds*, 2 John 10. 11. Do not murther Soules, by encouraging Soul-murtherers, by hearing of them, but *beware lest being led away by the errour of the wicked, you fall from your own stedfastnes*, 2 Pet. 3. 16. 17. *But grow in grace, and in the knowledge of our Lord Jesus Christ, To him be glory both now, and for ever. Amen.*

Your Brother in the Spirit of Jesus,
John Sympson.

Windsor the 2. *Month the* 8th. *day* 1654.

This is a true Copy of the Original, examined by us.
Tho. Cary.
John Clements.

Dear Brethren,

I Have thorow mercy a whole week together tasted the sweetnes of God in close Imprisonment, it is nothing to be alone, if it be for many years together, where there is a gracious presence of God: he that with *Enoch walketh with God*, can never be alone. It was the speech of an heathen, *I am never left alone, when with me alone*, how much more may a Christian say,

say, who in truth can say: *Truly our fellowship is with the Father, and with his Son Jesus.* Unless the New Courtiers did love me very well, they would not deal with me as they do. If they knew what an Advantage close Imprisonment were unto me; That my *Faith, Love, Hope, Sanctification*, might arise higher, my Father gave forth his Orders that the under-Geolers, should keep me close Prisoner. *Father, if thou will be so sweet in all thy dispensations to thy worthless and vile Creature* (though by grace thy Son) *it shall not be grievous unto me; If it shall please thee to suffer them to deal more roughly, and barbarously with me*, God is so sweet that I cannot but *glory in Tribulations*. I have my wife and children about me, while I am alone, because my Jesus is with me: My personal Communion is so sweet with God, that were it not that I would not live only to my self, and my own comforts in glorifying God, but do desire to be usefull unto others in glorifying God, I should never desire more external Liberty. God doth smile upon me, yea that you may wax confident by my Imprisonment, and not be ashamed of my reproach: I must tell you *the cause for which I suffer doth smile upon me.* Who am I, that God hath so highly honoured me, in thinking me worthy *to suffer for Righteousnesse sake*, in bearing witness against the *Covetousnesse, Lies, Perjuries, Hypocrisies* and *Tyrannicall Practises* of Men; I would not change my Imprisoned condition with the highest condition of my persecutors and oppressors. How much is it better to be a persecuted Saint, then a Persecutor? The Lord will succour, and *relieve the oppressed*, but *will break in pieces the oppressor*. I begin to be perswaded that there is some truth in the things which formerly I spake doubtfully of. About a twelve moneth since in *Martins fields*, I was transported into a Spirit beyond my own, and in it the downfall of great *O.* was revealed unto me. About the dissolution of the *Parliament*, I saw great *O.* four severall Mornings Intellectually. In the first, he was hastily running towards a *Crown*; In the second, he sat in a *Chair of State*, in the third, he was presented with a pair of *Horns* upon his head, and in the fourth, he was shamefully tumbled from his *Pomp*, and *Glory*. I have seen the three first come to pass, and for the third I do now more fully understand it then ever I did. His two *Horns* are his Tyrannical Power, by which he doth push at, and persecute the poor Saints, and his Antichristian power, by which in things Spirituall and Ecclesiastical, he doth oppose *Christ* in his Royal Prerogatives, as he is *King of Saints*, and

* Note.

an appointer, and ordainer of Preachers according to his own Lawes. I pitty the man in the place in which he is now seated. If he were an Angel in his present place, and seat, he could not but be a persecutor of the Saints, for he is one of the *ten horns of the Beast* which must make *war with the Lamb*; but he shall overcome him, *for he is Lord of lords, and King of kings*, and they that are with him, *are called, chosen, and faithful*, Rev. 17. 14. I had an impulse of Spirit, in which I was strongly carried to believe, that that Bastardly Government, in the setting up of which, the mouthes of Gods enemies were opened to blaspheme, should die, and not live, though in it self it might be good enough, and too good for us, unless we did walk more worthy of our mercies; yet considering it, as set up by them, who declared so much for the *Liberty of the free born people of* England, *and the Interest of Christ*, it is a *bastard* begotten, & conceived in a night of Hypocrisie, and brought forth in a day of bold faced Impiety, and the Lord will make a grave for it, for it is vild. I did apprehend that great *O.* was set up by *God* permissively, by the *Dragon* voluntarily, by *himself* ambitiously, by the *Army* cowardly, by * *willing Saints Traiterously*, and by unwilling Saints passively, & mournfully. I do repeat these things that you may know I am confirmed & not weakned in my perswasions, & that you may know what comfortable ground I have to wait for the accomplishment of what is behind. It is sweet to me now in this confinement to consider, that I had a hint of these things, by Intellectual vision, or dreams before they came to pass. In a slumber, about *Worcester* Businesse, I saw great *O.* lying upon the ground, with most of his great Officers, and their mouthes stopped with clay, by which I was perswaded, that they should not be able to act any more for Christ, or fetch breath in his cause, which is come to passe. Before the dissolution of the long sitting Parliament. In a dream I beheld some lusty fellowes binding an old man, who when he was bound, his cords did break, but he was so feeble that he could not rise again, and presently after they had left him; they caught hold of me, and apprehended me. It was given in, *that the Parliament was the Old man, and that after they had dissolved the Parliament they should persecute me*; which I charged upon the memories of some friends to remember. I scarce know how to speak of these things, because some may think that I speak in wrath, when I speak upon a more noble account, for the glory of God. But let truth be spoken though I suffer in the opinions of some Saints. I shall conclude with desiring your Prayers, for these things, first, that I may oppose

Note.

* *Is not* Kelzye, Strange, Harrison, Ducket, Sumner, *whom we have charged with this. And others the willing Traytors, according to his own words.*

pose the enemies of Christ, as his, not mine, hating their wayes yet loving their persons as my own. Secondly, That I may pray in faith with the Psalmist, *Psal.* 119. 134. *Deliver me from the oppression of man, so will I keep thy precepts.* Thirdly, That God might strike my strongest corruptions under the fifth rib by this imprisonment. Fourthly, That God would anoint me with fresh oyl, to *Preach and Baptize.* Fifthly, That God would teach me to see how far my suffering may be accounted a *Martyrdom*, in relation to Christs good cause; and a *Judgement*, in relation to my unprofitable walking before God and his people; for the same suffering may be a Martyrdom for Christ, and a judgement to our flesh, 1. *Pet.* 4. 16, 17. The Lord enable you to ask these things in faith, and thoroughly enable you to every good work, through Christ, *to whom be glory everlastingly. Amen.*

J. S.

From the old Steeple 4th. Month, 3d. day. 1654.

This is a true Copy of the Original, examined by us, Tho. Cary.
John Clements.

Severall Objections against the Printing and Publishing of the aforementioned Transactions, relating to our withdrawing and separation from the Souldiers, and Mr. *Simpson*, &c. As also Mr. *Simpsons* Letters weighed, scanned, and answered.

WE finde a certain rule in Scripture, that where we finde that a Brother walk disorderly, they are to be admonished and withdrawn from, 2 Thes. 3. 6. And in case of persevereance in their evill, after admonition, to be separated from, and all Church relation disowned with them, according

ing to Mat. 18. 15, 16, 17, 18. 1 Cor. 5. 5. 2 Cor. 6. 17. 2 Tim. 3. 5. *And when this is done, they are to be unto us as those that are without: but we see no Scripture warrant leading us to publish the sins, and evill practices of such persons, but rather to leave them unto the Lord to be converted, or otherwise, as he in his secret will hath determined: yea, it seems to us rather to savour of malice and revenge, then of a Gospel frame of Spirit.*

Answ. There are two things to be considered for the making a right answer to this objection, which we desire may be weighed. First, the nature of the sin such persons are guilty of, that is to say, whether it be of a *private* or *publique* concernment; for accordingly the Lord is either more or lesse dishonoured, and therefore the *Apostle* speaks concerning some in this kinde, 1 *Tim.* 5. 20. in these words, *Them that sin, rebuke before all, that others may fear:* plainly intimating, that if persons, who are called brethren have such foreheads of brasse, as to commit sin in the face of the sun, whereby God is not onely dishonoured in respect of the sin it self, but others undone thereby, as the sin of the Souldiers is by *Treason, False-swearing, Oppression, &c,* And that not to the ruine of a few, but the whole Nation: yea, to the crucifying and destroying of the *Cause* and *Interest of Christ* contended for in the late Wars, with the losse of so much precious blood, we do then conceive that they ought to be *rebuked before all*, that the Nation, against whom they have sinned, may know that we disown such wicked practices, being contrary to the light of nature, much more of grace, which is also the more to be weighed in regard that *Publique Sinnes*, brings *Publique Judgements*; so did the sins of the * *Rulers in Israel upon the whole nation:* And therefore *Pilate* himself being forewarned by his wife, not to have a hand in the death of our *Lord Jesus*, being an innocent person, without doubt did foresee how sad it would be with the Nation upon that account; and therefore (c) *took water* in the presence of the whole Court, and published before them all, that he would have no hand in his death, and what a Judgement hath there been upon the Jews ever since for that publique sin? And how did the *Apostles* afterwards, testifie against the *Rulers* publiquely, for their sin in so doing? And if lawfull to speak in that manner against them then certainly it cannot but be as lawfull to write. In the next place, as the sin is to be considered, so the *Estate, Quality*, and *Office* of such persons who commits it: And herein also sinne is the more aggravated, for when *Souldiers* or *Magistrates* have professed before *God, Angels*, and *Men*, what they would

* *Among other Scriptures, see* 2 Kings 21. 11, 12. Jer. 15. 4. Hos. 1. 4.

(c) Mat. 27. 19, 24.

would (d) do for *Christ*, his *glory* and poor afflicted *people*, in administring of *Justice*, and *Righteousness*, relieving the oppressed and breaking yoke, as also to improve all their *Military*, & *civil power* for the same wheresoever they were called and inrusted both by God and man, shall instead thereof, take the *Crown* from off *Christs* head and put it upon their own, and make use of their *Power*, and Force to oppresse a Nation, and do violence to all that will not bow down to their Lusts; Also maintaining *Antichristian Laws*, to force the consciences of the Lords People; and all this contrary to their professed, and declared light, which is the more considerable, in regard they have been Instruments in the Lords hand, to pull down the late *King*, with his Son, & other abettors, for the like abominations now committed by themselves; we then do humbly apprehend, that not onely a *Personal*, but *National* reproofe is to be given them according to the nature of their offences, and the capacity wherein they stand, so that it seems to us not onely to be our *Gospel liberty*, but our *Gospel Duty*, to publish by writing the sin of the Souldiers with their abettors.

(d) *As by their Declarations doth appear.*

Objection, *The aforesaid Scripture although it speaks fully as to their being rebuked before all according to the nature of their offence, with the capacity wherein they stand which we must confess doth weigh in the ballance of truth, yet this doth not prove that we ought to publish their sins by writing, and therefore we would gladly hear what Scripture you have for the same.*

Answer, In case it appears, that according to the nature of their sin, and the capacity they stand in, they cannot be *rebuked before all*, but by publishing them by writing, then we think it cannot be supposed, but that it is our Gospel liberty so to do, or otherwise, as may most answer the end of the Scripture, that their folly being manifest to all, they may proceed no further; else how came *Pauls Epistle* about the *Incestuous Person* to be published; surely none will Judge that the Apostle did write out of malice, or revenge; But further we desire more particularly that that Scripture in *Isa.* 30. 1, 2. and 8. verses, together with the Scriptures in the margent may be compared, and it will appear, that the sin of *Israel* in that day was a parallel, as face answers to face in a glass with the sin of our day, as if it were the very time he prophesied of. In the first and second verse, after he hath laid down their sin, with the aggravations of it, he is commanded in the eight verse *to write it in a table, and note it in a book, that it may be for the time to come for ever and ever.* And the sin of the Souldiers in this day seemes to run

* Isa. 31. 1. Hos. 8. 3. 4 Hab. 2. 6, 9, 15. Amos 6. 1, 3, 4, 5, 11, 13. Hos. 5. 7. Ib. 19. 15, 21. Isa. 30. 9, 10, 11, 12, 16. 2 Chr. 36. 16. Mar. 2. 24, 48, 49.

in

in a line with the sin of *Israel* in that day; and without doubt the Prophet by the Spirit of the Lord was directed to foresee our very day, that what he then writ might be a word of Instruction for after ages. *For whatsoever things were written aforetime, were written for our learning, &c.* Rom. 5. 4.

Object. *The end of* Pauls *writing about the Incestuous person, was not so much about publishing by writing the sin of such a person, or persons, in the like manner guilty, but rather for direction unto the Churches, how they ought to proceed against persons guilty of such gross sins,* Because a little leaven leaveneth the whole lump. *And for that Scripture in* Isa. *though it be full unto the purpose for which it is urged, yet we conceive he had an extraordinary command for it. Also the Church of the Jews being National, it was no more then a publishing their sin in the Church.*

Answ. We do grant, as is laid down in the objection, that one end of the *Apostle*, was to give direction, how brethren, in Church relation, guilty of grosse sins, ought to be proceeded against; yet this doth no ways weaken the other end the *Apostle* might have, in leaving this Epistle upon record, that, if God may be glorified by it, to publish by writing the sins of such persons for generations to come, which being compared with that in the 30. of *Isa.* aforementioned, seemes unto us strongly to warrant such a practice. And although it is urged in the *Objection*, that *what* Isaiah *writ, was by an extraordinary Spirit, and unto the Jews, as a National Church*: So was all the Scripture writ with an extraordinary Spirit, wherein are some things for our positive Rule, and the rest, as words of Instruction, for the people of God in after ages; that they might with that ordinary portion of the Spirit given forth unto them, with the help of the Scripture, be *throughly furnished to every good work.* And for what is further urged, *That it was a Church Act, they being a National Church*; That we conceive is a mistake, or at least much shortning the scope of the Spirit thereby intended; for in the 9. verse of that Chapter, the *Prophet* is directed to *write down* their transgression, not onely as a *Church*, but as a * *Nation* in these words, *This is a rebellious people*; there is their national state: and in the next words, *lying Children*, there is their Church State; so that we conceive this Scripture stands firm and unanswerable.

Object. *Was not* Ham, Noahs *son, reproved for uncovering his fathers nakedness, though guilty of the sin of drunkennesse,* Gen. 9. 22. *And if they should be published, this Scripture would reprove us, for hath not Mr.* Sympson *been as a father unto us.*

* *The Judgements against* Judah, *were written in a Roll, and published, in the Lords house, and abroad to the people. And their sins, likewise, the cause of those Judgements were there with declared,* see Jer. 36. 2, 4, 6, 28, 31 32 *comp. with chap.* 35. 13, 15, 17.

Answ.

Noah (as that private communication to his sons, *Ham* saw not *wilfully, but Ignorantly*) for he being the first that planted a vine, (as we read of,) was * drunk with the wine, not knowing the strength thereof. Also *Ham* uncovered his fathers nakedness; before he had humbly laid his evil before his father, (for else we conceive, that if *Noah* had persevered to justifie himself after admonition, once and again, for the *Publicans* and *Sinners* do, and continue in their evil,) *Ham* would not then have been charged with uncovering his fathers nakedness. Now the sin of the *Souldiers* is a National sin, in turning aside to the old *Abominations* after many out-goings of God to the pulling them down, and solemn *Declarations, Ingagements*, and *Protests* to the Contrary. And for Master *Symson*; We conceive that in publishing his *Letters*, we rather cover, then uncover him; by holding forth to the view of all, what an excellent Spirit was formerly in him for *Christ*, and his Glory. But further we meddle not; neither in the Narrative preceding, otherwise then in our proceeding against the *Souldiers* he comes in as their Abettor.

* Gen. 9. 21, 22.

Object. *If we hold the sin of Judas in betraying Christ a publique sin (as we do) we think that the Disciples ever made mention of him, except it were at the choice of another Apostle to take his place; and therefore we do conceive that although their sin be publique, and they in a publique capacity; yet it may be our part to be published.*

Answ. This Objection seems unto us to have no weight in it, in case it were so as you assert: For *Judas* went and confessed his sin to the *Chief Priests*, and *Rulers*; and then destroyed himself, as the just judgment of God upon him for his great iniquity, in *Betraying* the *Lord Jesus*; And therefore not so needful to testifie against a person who was taken out of the world by so eminent a Judgment. But yet we finde that as the Lord by his Spirit in his faithful ones, hath Recorded, and published the sins of *Adam, Hamath*, and other Nations, as the sins of his own people in the old Testament: So by the same Spirit hath the Disciples * Recorded the sins of *Judas* in the Scriptures, for the perpetual infamy, published him to the World as a covetous, and treacherous person, in betraying our Lord Jesus. As also, the sin of * *Demas*, and *Alexander*. Likewise have the Apostles persevered in their * publique testimony against the *Scribes* and *Pharisees*, for condemning us, and justifying of the sin of their forefathers in shedding of innocent blood. And do not the Scriptures by many sin to upholding the Oppression, Tyranny, and Persecution of this day, also justifie the former Oppression, Ty-

* Matth. 26. 15, 16, 25, 47, 48, 49. Mark 14. 10, 11, 43, 44, 45. Luke 6. 16 Chap. 22. 47, 48. John 18. 2, 3. 2 Tim. 4. 10, 14. * Acts 7. 51, 52.

runts, and Persecutors in their sin, adding thereunto more and more to the shame of Profession, not onely in this but other Nations also? Wherefore it is much upon the hearts of some of us, That if our *Transactions* in this kinde had not been published, we should not have been able to free our selves from the guilt of the blood shed in the late Wars; In regard we have hereby a price put into our hands, and so are called to serve the Lord therewith.

Object. *Notwithstanding what hath been spoken, we are not satisfied as to the Printing and publishing of the said papers, for it seemes to us to savour of vain-glory at the least, and therefore were desire that, 2 Sam. 1. 20. concerning the death of Saul may be considered, where David makes use of these words concerning him; Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph. Now if Sauls iniquity ought not to be published, who had so wilfully backslidden from the Lord, lest the enemies of the Lord should triumph, then surely the Souldiers evill ought not to be published, which we think doth not exceed Sauls, though we are satisfied that the Lord is greatly dishonoured by them.*

Answ. For a right understanding of this Scripture, and thereby a due answer unto this objection, we desire, that 1 *Sam.* 31. 8, and 9, verses may be weighed; Where it will appear, that the *Philistines* the next day after the battel, *finding Saul* among the *slain* of Israel, *cut off his head and sent it into the Land of the Philistines round about, to publish it in the house of their Idol Gods, and among the people*, so that *Sauls* death was already published all over the land of the *Philistines*; and therefore as it ought not, so it needed not to be published by *Israel*, for he had not sinned against the *Philistines*. But the *Souldiers* have sinned not onely against the people of *God*, but the whole *Nation*; and in this wickedness, keep the Nation under their oppressive power; and not onely so, but cover their evill to many Godly as well as Carnall men, saying, *They have done no evil*, and therefore their iniquity ought to be published to undeceive the people, and many gracious hearts, who still follow them, as some did *Absolom* that rebelled against *David*. In the next place, though *Saul* had back-slidden in a particular command about saving *Agag* alive, and preserving the *Cattell* of the *Amalekites* to offer Sacrifice with, yet still he fought the *Lords battells*, and rul'd by the same *Lawes* as before; so that though his sin was known in the Nation where he dwelt, yet it was not, as we can read known to any other Nation, for *Israel* held correspondency then with no Nation, but were a distinct people separate from them all, so that it would indeed have savoured of vain-glory to publish his evill to such. But the Souldiers have ingaged to stand by the grand *Apostate*, who hath sworn to maintain the body of the old *Beast*, *Antichristian Lawes*,

contrary

contrary to the end of the *Lord* and his people in the late War, and their own *Declarations* and Ingagement so solemnly made in the day of their straits. Also, they fight * *Antichrists* battells, and not the battell of our Lord *Christ*, and so their sin exceeds *Sauls*; and if they persist therein, so also will their Judgement. And therefore may, and ought to be published within the bounds of our own Nation, against whom they have sinned. Moreover *Saul* was *Gods anointed*, and therefore he was ingaged to stand by him against his enemies, had he not back-slidden, so that had they published his death, it was in a manner to have disowned the *Lords Anointed*; upon which account it was (as we conceive) that *David* mourned for him after his death, as being the *glory of Israel*; but we hope there is none will be so void of understanding as to make such a comparison between the *Souldiers* and *Saul*. Adding hereunto also, that *Saul* by his death (as the just hand of the Lord upon him) was removed from any further dishonouring of his *Name* by his *Apostacy*. And so there needed no testifying against him, which was not in being, no more then against *Judas* after the just hand of the Lord had reached him for his *iniquity*. But the *Souldiers* have the *Power* of the *Nation* in their hands, and stout it out against the *Lord* and his *People*, persevering in their evil, and adding more and more to the dishonor, & reproach they have already brought to the name of the Lord, by covering their iniquity, under a * *Form of Godliness*, and therefore their *iniquity* ought to be published to unvaile their hypocrisie, and discharge a good conscience by a suitable testimony against them.

* Rev. 17. 13, 14. compared Jer. 51, 56, 57.

* 2 Tim. 3. 1, 2, 3, 4, 5.

FINIS.